

# Cope helps caller decide against murder, suicide

"I have a gun in my hand," the caller told the counselor on Cope, the live, call-in counseling program on the ACTS network. "I am either going to commit suicide or murder."

He used the fictitious name of Jim. And he was not making idle threats. He was so angry his words ran together and he had trouble getting his breath.

Jim told Mike Frazier, the show's host, why he was angry. His wife had just informed him she was having an affair with a man he knew—a man he had already tried once to kill, but failed.

The television set had been on when his wife had dropped her bombshell and what Jim remembered from that devastating

scene was that the host on some show called Cope had read a telephone number for viewers to call if there was a problem.

Jim had left his broken home with a loaded gun in his hand, determined to find and kill the man having an affair with his wife. On the way he saw a pay telephone booth. Something inside caused him to stop and dial the number spinning crazily in his brain.

When Jim's call was aired, live, the counselors on the program assured him many people walk that same path. The counselors helped Jim confront several realities—murder, suicide, what his wife had done, and the naturalness of his own anger.

"Being angry is okay," Jim was assured.

"Being violent is not okay."

The call lasted a little longer than most of the counseling calls that come in to Cope, but when it was over, Jim was calm and said he was feeling better.

"The man was an active church member. He even taught a Sunday School class, but it had never occurred to him he could go to his pastor with this kind of problem," said Frazier. "We were able to convince him that pastors can help handle those kinds of crisis situations."

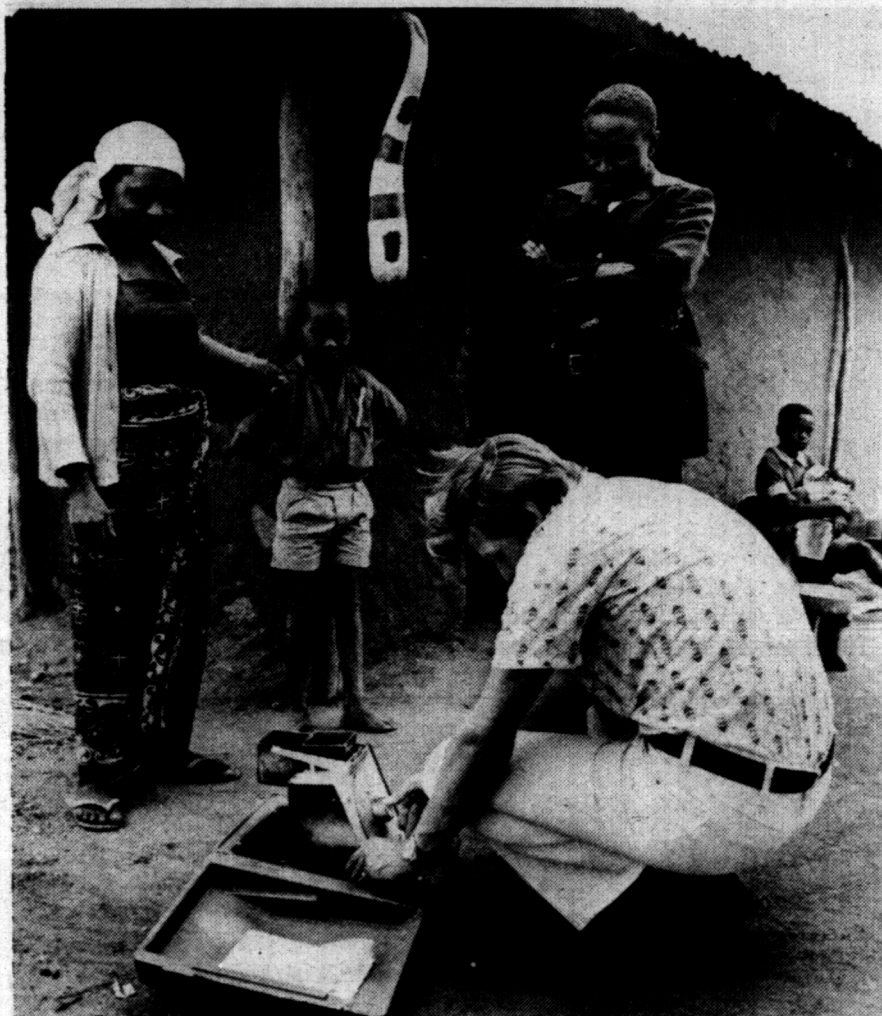
Frazier said he later heard back from Jim. "He and his wife have not reconciled, but he is doing better," Frazier said. "He hasn't committed suicide. Or murder."

"Sometimes," Frazier continued, "I think

if all Cope does is offer a foothold to a desperate person then the effort is worthwhile. We can't always solve the problem on the telephone but we can suggest methods of finding solutions and sometimes that's the start that is needed."

"While that problem was serious, it is not unique," Frazier said. "The problems on Cope are all results of the human condition, a part of the ocean of need that surrounds all of us."

"Cope offers Christians an opportunity to recognize the needs of others. The program tries to suggest a spiritual connection between the problem and its solution. And helping people make spiritual connections is what ACTS is all about."



The striped gourd hanging from the dwelling of a Kamba family in Kenya's Yatta District appears to be a decoration from the field. But Southern Baptist missionary Dan Schellenberg knows it's a witchcraft symbol. Schellenberg kneels to check the quality of grain from a storage silo he taught the family to build. He will lead the family in prayer for God to protect the grain storage, if they agree to take down the witchcraft symbol so God will get the credit. He is able to reach Kamba people with the message of Jesus Christ in the process. (BP) Photo by Joanna Pinneo.



Southern Baptist missionary Dan Schellenberg (right) grew up as a missionary kid among the Kamba people, knows their ways and uses that knowledge as he works among them. The Kamba have a deep sense of the spiritual implications of wind, rain, soil and other natural things. That's affected the way Schellenberg introduces his "self-reliant homestead" approach

which can insulate the Kamba from famine and drought. Schellenberg sits with Kamba tribesman in the home of Baptist pastor-farmer William Ngozi (second from left) discussing the spiritual aspects of the self-reliant system. He also does evangelism and discipleship training. (BP) Photo By Joanna Pinneo.

## The Baptist Record

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### 'Grain talk' and 'water talk' being turned to 'God Talk'

By Robert O'Brien

YATTA DISTRICT, Kenya (BP) — Missionary Dan Schellenberg finds it easy for "grain talk," "water talk," and even "cow dung talk" to become "God talk" among rural Kamba people in Kenya's dry Yatta District.

The Kamba have an almost Hebraic sense of the spiritual implications of wind, rain, soil, crops, trees, animals, and other things of nature. That's a positive influence, Schellenberg said, but it can also be a problem. The Kamba often interpret spiritual implications in a shadowy context of traditional African culture dominated by things of Satan rather than in the light of the God of the Bible.

That's affected the way Schellenberg, a Southern Baptist missionary reared among the Kamba by missionary parents, works to introduce his "self-reliant homestead" system. If they accept its simple technology,

the system can insulate Kamba families from famine and drought.

As his system begins to catch on, Schellenberg had introduced technology new to the Kamba, such as water catchment pits, brick-and-cement storage silos, biogas digesters, and other non-traditional things.

It's a slow process among a people who cling to the old ways.

Louisa Nyanzwii stood by her house. In the background an innocent-looking striped gourd hung from a nail. Schellenberg recognized it as a witchcraft charm to protect the grain in her new silo.

"Is that a charm, Louisa?" he asked. "No," the Christian woman replied with a nervous laugh. "It's just a decoration from the field."

"May I cut it down?"

"No!"

"May Jesus cut it down?"

"Not now he can't."

Louisa, like many of her people, isn't interested in quick changes. Sub-surface influences of her culture color even her Christianity — perhaps especially her Christianity, because spiritual things are woven into her whole pattern of life. Africans tie the social, physical and spiritual together and each affects the other, Schellenberg explained.

"Have others lost food in their silos?" he continued. "No," Louisa admitted sheepishly.

"Don't be afraid," Schellenberg counseled. "God will protect your food supply. He gave it to you. You don't need protection from anyone else." She wavered, then refused. But the next time Schellenberg came the witchcraft talisman was gone.

It's not always that easy, but a growing number of the Kamba — who know Schellenberg was born among them, speaks their language and sits freely in their village parliaments — will ask him to place their grain-storage wealth in God's care.

Before he prays for God's blessings, Schellenberg asks that symbols of witchcraft be removed so God will get the credit.

"The proof will be if God does protect their food," he explained. "When he does, it's a significant step of faith for these people. It doesn't matter to them if we've properly dried the grain and sealed the silo, which we have. They see the conflict as spiritual."

"Rain, earth, healthy children, and food are gifts of God," he prayed at the home of the non-Christian Mukanda family. "Charms and talismans don't bring a blessing from God. God gave his Son, Jesus Christ, to do that. God sent his son to shed his blood because he loves us, even when we don't deserve it."

He prayed the Mukandas would let Jesus come into their lives, save them from their sins, and protect them. "I banish the power of Satan from this place and put this family under the blood of Jesus Christ in the name," he continued. "When famine comes, we will praise you, Lord, that this family has so much food in storage and that it's under your protection."

Thus the transfer of allegiance from one spiritual force to a greater one begins in the lives of the people with whom Schellenberg works.

Talk of wind, rain, grain — and even the readily available cow dung to fuel their new biogas digesters — naturally leads into "God talk" based on their own experiences and teachings from the Bible.

For example, would the Kamba submit to using cow dung as a fuel for lights and cooking? It, too, is a gift of God, Schellenberg told them, quoting the Old Testament verse Ezekiel 4:15.

"It was a blessing they had cows alive to give dung and that God showed them how to use it," Schellenberg told the Kamba, who listened intently. They understand nature, parched earth, and desolation.

O'Brien writes for FMB.



# Editorials..... by don mcgregor

## An awesome decision

The Southern Baptist Convention is upon us, and it seems that it would be wise to review one more time a few concepts that have been presented in these columns before. Very likely the minds of most messengers are made up by this time. There are certain factors, however, that hold true regardless of how anyone votes or what faction anyone supports.

Retired Mississippi industrialist Owen Cooper of Yazoo City is involved in the publication of a new newspaper for laymen in which Southern Baptist affairs are discussed. There is an interesting comment on the paper's Page 9. The question is asked, "Do you think there is a serious problem confronting the Southern Baptist Convention today? If so, what do you think a lay person can do or should do to help resolve the problem?"

The answer from Flynn Bucy of McLean, Va., is: "The SBC is being hijacked before our eyes. Laypersons should become marshals (messengers) to the convention in Dallas with love as our only weapon." The newspaper is called the Baptist Laity Journal.

The fact of the matter is that layman Bucy is correct. The SBC is being taken over before the eyes of any who would care to look. The thing about it is that those who are doing the taking over make no bones about it. They announced six years ago that they were going to take over the Southern Baptist Convention, and they are well on their way.

That leaves messengers with a choice to be made. Do they want to participate in the take over, or do they want to resist it? When it comes time to vote, even those of us who have not taken sides will be forced to make some kind of decision or abdicate our

responsibility. There will not be much of a way to vote otherwise.

The movement began, as has been noted, as an endeavor to endorse premillennialism. That effort didn't make much headway, at that time, however, and the impetus shifted to become an anti-establishment movement.

It is true, as has also been noted, that there is an establishment. It is big, and it is powerful; and the anti-establishment forces are determined to remold it to their concepts.

But for what purpose?

If we are not careful, our whole house could come tumbling down while we are trying to make some adjustments in its structure. We must remember that the prime purpose for having a convention is to provide a vehicle for supporting missions work. That's what it was in the beginning, what it has been all along, and what it is now. There is no Southern Baptist Convention except for three days once a year. During the remainder of the year we have nothing but 36,000 affiliated but independent churches.

The establishment needs to realize that, and those who would change the establishment need to realize that. The churches make their decisions and take part in the cooperative ministry on a voluntary basis.

The establishment is there, however, and it is growing. And its

growth every step of the way has been sanctioned by and approved by Southern Baptists. The people have made it what it is. It is a big, powerful, effective, efficient machine.

It has been honed and rehoned and shaped and reshaped for decades as Southern Baptists have formulated their machinery to make it what it is. We wanted to be the finest missions operation in the world, and we made ourselves that. But it was not easy. And in order to accomplish the status that the people wanted, the personnel of the establishment had to promote with greater and greater emphasis. Gradually the promotion began to look like regimentation. And it began to be accepted as regimentation. But it is not. It never has been. It never can be. If it were, we would not be Baptists.

The establishment cannot tell a church that it must do its missions work in a certain way. It makes no difference how much anyone complains about how a church goes about its missions work, it remains in the final analysis to be that church's business.

On the other hand, if the missions work of the convention is to be carried out, plans have to be made. The plans depend on churches supporting the plans, or they will not be accomplished. As the people have called for greater and greater involvement in missions efforts, the establishment

"YES, I'LL BE WATCHING DALLAS—  
ER, I'LL BE PLAYING DALLAS—UH,  
I MEAN I'LL BE IN DALLAS ALL  
THE WEEK OF THE CONVENTION!"



(which is the organism responsible for raising the money to get the plans taken care of) has had to work harder and harder and to promote more and more.

A month ago I returned from a mission trip to South America that was a great experience. As a friend pointed out, the trip would not have been possible without the establishment. There were almost 1,900 professions of faith recorded by two groups working

in two countries during those two weeks. The friend rightly commented that everything that goes on among Southern Baptists that is of a positive nature is a product of the establishment.

And surely that is true. We would be floundering around without a rudder if we didn't have it.

There have been complaints about entities such as the Christian Life (Continued on page 6)

## Guest opinion . . .

## Personal meditations prior to SBC

By Owen Cooper

### God's Way

"Behold, how good and pleasant it is for brethren to dwell together in unity!" (Psalm 133:1)

### The Early Church

"... they were all with one accord in one place" (Acts 2:1b).

### Man's Way

"They said unto him, Grant unto us that we may sit, one on the right hand, and the other on thy left hand, in thy glory" (Mark 10:37).

### God's Formula For Leadership

"But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matthew 20:26-27).

### Inability To Communicate

Many problems arise because of the imprecise meaning of words and our use of words in the context of our understanding of their meaning, which meaning may not be so understood by the hearer or reader. Southern Baptists would do well to choose about one hundred words and give an agreed precise meaning to them and then use these words according to the mutually agreed meaning.

The list could well include: inspiration, infallible, inerrant, charismatic, minister, laity, ordination, and many others. Much of our misunderstanding could be cleared up if we really understood what the other person is trying to communicate.

When God chose to disrupt the building of the Temple of Babel he did not destroy it with a cataclysmic bolt of lightning. He simply disrupted the communication among the people.

The devil can use inadequate communication to disrupt Bold Mission Thrust; yea, he may already be doing just that.

### Pray For Less Strife And More Presence Of The Holy Spirit

Strife, contention, accusation, and allegiance will bring together approximately 40,000 Baptists, including 30,000 messengers from 10,000 churches for the June 11-13, 1985, meeting of the Southern Baptist Convention in Dallas. What an opportunity to permit answered prayer, the power of the Holy Spirit, and the priority of allegiance to Jesus Christ to bring about meaningful reconciliation so that those who come divided will leave united, those who come to win will surrender themselves completely to the work and power of the Holy Spirit, and those who come seeking a victory over their brethren will be overcome by victory in Jesus.

### Pray For Less Labeling And More Loving

Southern Baptists need less labeling and more loving. When we label, we judge, forgetting the admonition: "Judge not that ye be not judged" (Matthew 7:1).

When we love, we forgive. "Let all bitterness and wrath and anger and

clamour and evil speaking be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:31-32).

Within the span of a few hours two telephone calls came to me — one labeling me as a "Liberal," the other a "Conservative." Perhaps I am both. I try to be liberal with my time, liberal in giving, and liberal in loving. I try to be conservative in demeanor, conservative in speech, and conservative in judging. I also try to be moderate in eating, exercising, and condemnation. I try to be led by the Holy Spirit in my theology.

### Southern Baptists Need Less Division And More Dedication

Southern Baptists are sorely divided. Most have chosen sides and expect to do battle at Dallas for their side.

A nominee from Mississippi for the Committee on Committees recently said, "I will love and pray for people on the other side . . ." (clearly implying there are two sides and one has already been chosen) — "I pray for unity. Maybe we can find a common ground in missions, but they will have to change" (implying my side is right, my mind is already made up and I won't change.)

Someone else has said, "If an inerrantist president isn't elected in Dallas — it will be a contrived election."

Rather strange.

In both instances, it appears that division has been accepted and my side is the will of God.

"Not my will but Thine be done" (Luke 22:42).

For us to know and discern the will of God and to commit ourselves without reservation, fear or hesitation to it is the need of the Convention. Our mutual goal is to be on the Lord's side. (Exodus 32:26a), but choosing is not an exact science.

Controversy is not new to Christianity. The early church faced many problems. The question arose about becoming a Jew first and then a Christian (circumcision), should the Word be taken to the Gentiles, combating gnosticism, and other issues profound in their day. These differences were followed by conferences. There was division followed by reconciliation, and there was contention followed by mutual understanding. Such is needed today.

### Pray For Fewer Sweeping Condemnations And More Commitments

I read in a recent publication regarding a visit to one of our seminaries that "several students met my plane — after my message others talked with me, declaring that only two professors (on the campus) really believed in biblical inerrancy."

(Without a general accepted definition of inerrancy, I understand it to (Continued on page 6)

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# Dallas looks for crowd of 30,000

By Dan Martin

DALLAS (BP) — An expected registration of up to 30,000 messengers — by far the largest annual meeting in the 140-year history of the Southern Baptist Convention — is causing logistical problems for convention planners.

Because of the increased number of registered messengers, leaders of the convention have established several guidelines in an effort to handle the huge crowd and to allow each elected messenger an opportunity to participate.

Morris Chapman, pastor of First Baptist Church, Wichita Falls, Tex., and chairman of the SBC Order of Business Committee, said seating in the Grand Hall of the Dallas Convention Center will be limited to registered messengers only during the opening day of the convention, Tuesday, June 11.

Doors to the Grand Hall will be opened at 7:45 a.m. Tuesday, and admission will be limited to messengers who have their badges, Chapman said. The area will be closed to visitors and other non-messengers until 7:45 p.m., when convention officers and the Committee on Order of Business will decide whether to allow entry by non-messengers.

"We know this will create some inconvenience," Chapman told Baptist Press. "But we feel we have no choice other than to provide a seat for every registered messenger. We have tried to make an arrangement which will accommodate the additional number of messengers."

The guidelines on how to handle the unexpectedly large crowd were established May 23, when SBC President Charles Stanley, Chapman, and Parliamentarian Wayne Allen of Memphis, met with Convention Manager Tim A. Hedquist and Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee.

When the convention was planned, registration was estimated at 23,000 according to Hedquist. Now, he (Continued on page 4)

## Bangladesh needs help long-term

By Marty Croll

DHAKA, Bangladesh (BP)—The Bangladesh government has asked Southern Baptists to provide long-term relief to the country following a hurricane May 26 that killed tens of thousands of people and washed away the homes of hundreds of thousands.

Missionary from Mississippi, R. T. Buckley, coordinator of relief and rehabilitation for Southern Baptist missionaries in Bangladesh, planned to examine the area of destruction, including the coastal village of Char Alexander, May 31. In Char Alexander all the members of a new Baptist con- (Continued on page 5)

# The Baptist Record



Convention city, '85

With the Dallas skyline as a backdrop and a massive freeway systems sweeping the front, the Dallas Convention Center should provide easy access to the thousands of messengers

and their families at the annual meeting June 11-13. The convention center was the site of the 1984 Republican convention last summer.

## Foreign Board appoints two Mississippi couples

Two couples with Mississippi ties have been appointed as missionaries of the Southern Baptist Foreign Mission Board.

Robert and Dianne McNamee were appointed to Ecuador where he will be a seminary teacher and she will be a church and home worker.

And Danny and Elizabeth Panter were reappointed as missionaries, this time to Togo where he will be a teacher in extension and she will be a church and home worker. Previously they were missionaries to Togo for seven years before they resigned in 1983.

Since then Panter has been pastor of Roseland (La.) Baptist Church. A native of Pascagoula, he is a graduate of Clarke and Mississippi Colleges, and earned the master of divinity degree from New Orleans Seminary. He expects to receive the doctor of ministry degree from New Orleans in December.

Born in Jackson, Mrs. Panter is the former Elizabeth Wallace, who is a graduate of Clarke College. Since 1983 she has been music director at Roseland Church and WMU director for Two Rivers Association in Franklinton, La.

The Panters have three children: Traci Ellen, born in 1972; Katherine Dean, 1974; and Danny Michael, 1977. The family will return to Togo in June.

McNamee is minister of music at Rio Vista Church, Jefferson, La. Born and reared in Jackson, Miss., he is the son of the late Robert L. McNamee, a minister from Gulfport, and Anna Lois McNamee, formerly of Long Beach.

McNamee is a graduate of the University of Southern Mississippi and expects to receive the master of church music degree from New Orleans Seminary in July.

He has been a music teacher in Leakesville, Brandon, Ackerman, and Jackson, and managed a fast-food

restaurant in Jackson. He also was minister of music at Ackerman and Westview (Jackson) churches.

Born in Kosciusko, Mrs. McNamee, the former Dianne Kea, is a graduate of Delta State University and has worked as a teacher in State Line, Brandon, Ackerman, and Jackson. Now she teaches in Metairie, La.

The McNamees have three children: Merry Melody, born in 1974; Anne Marie, 1979; and Robyn Leigh, 1982. The family will go to Rockville, Va., in August for orientation before leaving for the field.



Robert and Dianne McNamee



Danny and Elizabeth Panter

## FMB taps Myers for China job

RICHMOND, Va. (BP)—Mississippi native Lewis Myers, a former missionary to Vietnam, has been elected director of the Southern Baptist Foreign Mission Board's new Cooperative Services International office.



Myers, a member of the board's administrative staff since 1977, will lead Southern Baptists in responding to professional and social service opportunities in China. Myers assumed his new duties June 1.

The board also approved the position of a field associate with expertise in the Chinese language and culture and one or more lay people to enlist Southern Baptists for needs expressed by Christian and secular institutions in China for educators, medical personnel, and other professionals and technicians.

However, the Cooperative Services International office, created during the board's April meeting will not send any missionaries to China. Missionaries have not been able to work in the country for more than 30 years.

China's "current openness to external influences provides a great opportunity for Southern Baptists to become aware of and appropriately involved with Christians there," Myers said.

Later, other countries where a missionary presence is not possible may become part of the office's work.

Myers has directed consultant services at the Foreign Mission Board since 1980, coordinating the work of specialists in evangelism, relief, health care, development work, family ministry, media, and lay people abroad. From 1977 to 1980, he was associate to the director of the board's overseas operations.

In his new China-related work, Myers hopes Southern Baptists will "learn what the church in China has experienced which has both solidified their faith and given them some remarkable growth during the last three decades, in an atmosphere that hasn't been conducive to the advancement of religious causes."

Appointed as a missionary to South Vietnam in 1960, Myers was mission chairman in 1962 and 1963 and from 1972 to 1974. He was on furlough when the country fell to North Vietnam in 1975. In 1962, Myers began a Baptist publications ministry in Saigon and was its director through 1964. He also was pastor of the Vietnamese-language Grace Baptist Church.

From 1965 to 1974, he was stationed (Continued on page 5)



# Dallas looks for crowd of 30,000

(Continued from page 3)  
predicts at least 27,000 messengers, but adds registration could increase by as much as 5,000.

Seating in the Grand Hall — originally scheduled for 20,000 seats — will be expanded by opening West Hall, which will accommodate 6,300 additional messengers. With standing room for 3,700 more, the main hall should be able to accommodate 30,000 persons, Chapman said.

In addition, the Arena, adjacent to the Grand Hall, will be opened and will be able to accommodate 5,000 persons. A microphone and closed circuit television will be provided to allow those seated in the Arena to participate in business sessions and elections, Chapman said.

He added one of the convention officers will be stationed in the Arena, which will have an identification light directly connected with the main podium.

The Arena will be reserved first for messengers, but non-messengers will be allowed at the discretion of the convention officers and the Order of Business Committee, Chapman said.

Chapman, however, urged messengers to seek seating first in the Grand Hall before going to the Arena.

Visitors will be able to watch proceedings from the Theater, which has 1,700 seats. Two six-foot television screens will be used to broadcast the sessions, he said.

On Wednesday and Thursday, June 12-13, the West Hall will not be available and seating will be provided for 20,000 persons in the Grand Hall. On those days, seating in the

Arena will be expanded to 7,300, and admission will be limited to messengers only until such time as the officers and Order of Business Committee deem otherwise, Chapman said.

Chapman suggested persons elected by their churches register as quickly as possible after arriving at the Convention Center, preferably on Sunday or Monday. The Registration area will be open from 2 p.m. to 3 p.m. Sunday, and will be open at 8:30 a.m. each day the convention is in session.

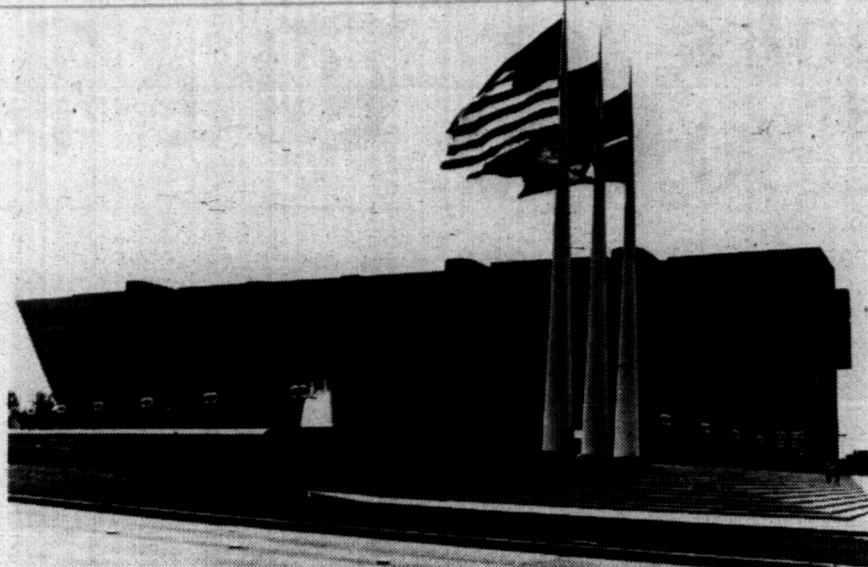
Admission to the meeting halls will be limited to those who already have registered and have their messenger badge, he said. The halls will be "secured and staffed by ushers, who will limit admission to only those already registered, he said. Chapman also urged messengers to cooperate with ushers, in order to facilitate an orderly convention.

The expected influx of 30,000 messengers has caused strain on several other areas of convention preparation.

The child care area, planned to accommodate 300 pre-school children, already is filled, Hedquist said, pointing out expansion is impossible because Texas child care laws do not allow the use of unauthorized facilities. Downtown churches have operating child care programs and cannot be expanded.

He suggested messengers with small children who have not pre-registered contact their hotels, which often have baby sitters available.

Dan Martin is Baptist Press news editor.



The flags of the United States, Texas and the City of Dallas fly outside the distinctive Dallas City Hall.

## Seven-month CP total reaches \$67.9 million

NASHVILLE, Tenn. (BP) — The national mission and educational programs of the Southern Baptist Convention received \$9,789,824 in April through the Cooperative Program.

Through the first seven months of the fiscal year, voluntary receipts from the 37 state conventions affiliated with the SBC totaled \$67,892,781. This represents an increase of 7.11 percent (more than \$4.5 million) in undesignated gifts over the same period in 1983-84.

Despite the increase, more than double the rate of inflation, the national Cooperative Program is faced with a second consecutive year of income falling below budget goals.

The 1984-85 basic operating budget is \$118 million. In order to reach that figure, receipts must average \$10,021,444 over the last five months of the fiscal year (May through September).

The 1983-84 fiscal year was the first

in decades to fall below budget. That year, income was \$108.8 million against a basic budget of \$114.5 million.

Meanwhile, current levels of designated giving (primarily to the Foreign Mission Board and the Home Mission Board) have been impressive. Through April designated gifts from the 36,500 churches of the Southern Baptist Convention were \$73,522,374.

That reflects an increase of 13.32 percent over the same period 1983-84.

Of the \$73.5 million, the Foreign Mission Board has received \$60.8 million through the Lottie Moon Christmas offering (compared to \$54.4 million at this time last year); and the Home Mission Board has received \$3.7 million (compared to \$4.4 million) through the Annie Armstrong Easter offering. "Other designations" total \$9.1 million (compared to \$6.1), primarily to hunger relief.

## Research Fellowship to meet June 10

DALLAS (BP) — The Southern Baptist Research Fellowship will meet 9 a.m.-4:30 p.m., June 10, at the Grenelefe Hotel, Dallas, prior to the annual session of the Southern Baptist Convention.

"Religion and the Future of American Cities" will be the topic of an address by Paul Geisel, professor of urban sociology in the Institute for Urban Studies, University of Texas at Arlington.

The president's address, "Religion Research Issues in Southern Baptist Life," will be presented by Orrin Morris, director of the division of research, Home Mission Board, Atlanta.

Other featured speakers include Ebbie Smith, assistant professor of missions and Christian ethics, Southwestern Seminary, Fort Worth; Ron Tonks, assistant executive director of the Historical Commission, Nashville; Benny Daniels, associate director of the regional office, Bureau of the Census, Dallas; and C. Kirk Hadaway, director of research, Center for Urban Studies, Nashville.

## Yellowstone College holds first commencement

BILLINGS, MONTANA — The first commencement exercises were held at Yellowstone Baptist College and Bible Institute on May 11, at 2 p.m. with three Billings residents receiving associate of arts degrees.

Those receiving degrees were Steven D. Gibson, Joseph Daniel Roberts, and William W. Thomas, Jr.

Roberts, a native of Aberdeen, Miss., who moved to Lockwood several years ago, is a Bible major and pastor of the Laotian mission of the Rimrock Baptist Church in Billings.

## Out of space

# New Beirut facility needed in Baptist Middle East work

BEIRUT, Lebanon (BP) — The war in Lebanon has forced Baptists to break ground for a new building for Baptist ministries to the Arab world. But they're not building because the old structure was destroyed; they've simply run out of space.

The new facility — an annex to the Arab Baptist Theological Seminary in east Beirut — will house the Arab Baptist Publication Center, the Baptist Center for Mass Communications and the Middle East Evangelism Ministry.

"It's of necessity . . . not to meet growing needs but immediate needs," says Southern Baptist missionary Pete Dunn, who directs the mass media efforts. Dunn and his wife, Pat, were in Birmingham, Ala., for a brief visit with relatives.

The expansion has been "imposed upon us by a wartime situation which has left people destitute spiritually as well as physically." The publication, mass media, and evangelism

ministries are current tenants in the three-level seminary structure built in 1961.

Leadership training is jeopardized by the tight quarters, Dunn says. "If the seminary were to start getting the enrollments of just a few years ago, there's no way it can put more students in there, because we're using most of the students' rooms." Seven full-time students from two countries are enrolled, compared to 15 from six countries several years ago.

The one-story annex is to be completed early next year. A second story will be added when more money is available, Dunn says. The annex will house a warehouse and distribution office for the publication ministry and a large studio and control room for video or audio productions by the mass media ministry. A small bomb shelter for about 25 people will be underneath the annex if extra funding is secured this summer.

The essence of their outlook, he says, is, "let's go on with the facility and trust the Lord to give us peace. If he wants to close it down, he'll close it down."

"People are asking about Jesus Christ. People are really seeking spiritual answers to spiritual problems. It's overwhelming us. In February and March, we had more letters than we did in our whole year.

"Conflict produces need," Dunn says. "We've got to fill those needs."

## Most SWBTS degrees given

FORT WORTH, Texas (BP) — President Russell H. Dilday awarded 471 degrees, more than at any other graduation in the history of Southwestern Seminary, here during commencement services May 10 at Travis Avenue Baptist Church.

## Good intentions aren't enough.

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### It's Your Move

HOW TO MOTIVATE YOURSELF  
AND YOUR FAMILY  
JOHN W. DRAKEFORD



# FMB taps Myers for China job

(Continued from page 3) in Da Nang, where he and his wife, Toni, engaged in church planting and lay leadership training in five heavily-populated northern provinces. They worked with three Da Nang congregations and more than 25 house churches. Myers also worked in refugee and relief efforts and taught at the Da Nang Theological Education by Extension center.

Myers was a consultant on Vietnamese ministry to the Southern Baptist Home Mission Board from 1975 to 1977.

For Myers and his wife, close friendships with the Chinese date back to their youth. Both grew up in the Mississippi Delta (he in Skene, she in Boyle) where there's a sizable Chinese population. Myers, for example, had Chinese friends in a Boy Scout troop and among competitors in high school athletics.

A 1954 graduate of Mississippi College in Clinton, Myers earned the master of divinity degree at Southern Seminary, Louisville, Ky., in 1958. Prior to missionary appointment, he served churches in Ruleville, Tutwiler, and Sumner, Miss., and Hardinsburg and Shepherdsville, Ky. He and his wife have four grown children.

Myers was out of his office for the week, but the Baptist Record was able to talk with Charles Bryan, vice president for overseas operations.

Bryan said Myers' new job is on the same administrative level as area directors. Other countries currently closed to missionaries, will be added to his responsibilities. He said Myers will remain at the Richmond offices, later adding an office in Hong Kong.

Bryan explained that Myers' office will be helping find opportunities of service for volunteers in China. Already there are working relationships with such schools as Baylor University and Bowman-Gray Medical Center—both coordinated with the FMB and with China. "We have requests from universities in China for teachers to go in for short periods of time," said Bryan. "We will have to look at that very carefully to seek persons who would fill those positions."

Bryan noted that opportunities for short term service in China is "wide open" and that changes there in the last six months are "unbelievable." He said the Three-Self movement, China's official "denomination" has the ability to "maintain (its) own interpretation of Scripture and practice."

## Adams-Union calls Roberts

Olyn Roberts, pastor of Fellowship Church, Meridian, has accepted the position as director of missions for Adams-Union associations.



Roberts, a native of Louisville, is a graduate of Mississippi College and New Orleans Seminary. Before moving to Fellowship, he was pastor at Morgan Chapel Church, Sturgis. He has served other pastorates in Winston, Clarke, Lauderdale, Lebanon, Neshoba, and Quitman counties.

Roberts directed in the construction of an Indian church at Carthage in 1981 for the Oktibbeha Association. He was a pioneer missionary in Alaska, 1969-71.

He and his first wife, Eloise, had been married almost 35 years when she and her mother were killed in an automobile accident while moving to Fellowship on Jan. 18, 1983. He is now married to the former Dot Curan of Sturgis.

Thursday, June 6, 1985

BAPTIST RECORD PAGE 5

## Henry Huff to be nominated as first vice-president

LOUISVILLE, Ky. (BP) — Henry B. Huff, Louisville attorney and prominent Kentucky Baptist layman, will be nominated for first vice-president of the Southern Baptist Convention when the convention meets in Dallas June 11-13.

T. L. McSwain, pastor of Hurstbourne Baptist Church, Louisville, said he will nominate Huff because "laymen need to be involved in SBC life at the highest level," and because Huff "has given of himself in service to Christ through the Kentucky Baptist Convention as well as significant service through the SBC."

Huff is teaching a men's Bible class at Crescent Hill Baptist Church. He is a member of the finance committee at Crescent Hill and chairman-elect of the deacons.

He is chairman of the finance committee of the executive board of Long Run Association. He is also a member

of the executive board of the KBC, chairman of the administrative committee of the KBC and a member of the KBC finance committee.

Huff is also chairman of the board of trustees of Campbellsville College and on the board of trustees of Southern Seminary.

## Off the Record

It seems that a certain man was quite fond of yellow. In fact, he was "mad" about yellow! He had his bedroom decorated in yellow — yellow rugs, yellow walls, yellow drapes, and yellow bedspread. He even had his bedroom furniture painted yellow. He wore only yellow pajamas. One day, the poor man came down with yellow jaundice. The man's wife asked, "Doctor, how is he?" the doctor replied, "I don't know, I can't find him."

## Bangladesh needs help

(Continued from page 3) gregation are homeless after winds up to 140 miles per hour whipped up a tidal wave that swept over whole islands.

No members of the new congregation were killed, and Southern Baptist missionaries were not affected. But in Geneva, Switzerland, the International Committee of the Red Cross numbered possible dead at 40,000, and in Dhaka the English-language Bangladesh Observer said up to 50,000 people might have been killed, according to missionary Jim McKinley of Albany, Ky.

McKinley, chairman of the Bangladesh Baptist Mission, and Buckley, from Picayune, Miss., met for three hours May 28 with the government's minister of relief and

about 90 to 100 non-government agencies. The government asked Baptists to do long-term development, McKinley said. "We have people left who are just stripped of everything—no animals, no plows, no seed, no drinking water.

They're (government officials) thinking about getting them ready for crops, rebuilding houses, putting down wells, or providing goats and ducks and cattle to rehabilitate them."

The government acted speedily in helping the Bangladeshis who survived, McKinley added. "They had their army and navy right out there, and helicopters with the air force. I would say they're doing a good job—better than any of us could do."

Croll writes for the Foreign Mission Board.

## Southern Baptists for Life will hold annual meeting

Southern Baptists for Life will hold its first annual meeting during the Southern Baptist Convention in Dallas, according to Rudy Yakym, executive director of the pro-life organization. The meeting will be on Wednesday, June 12, 2-4 p.m. at Emebree Hall of First Baptist Church, Dallas.


Although SBL had some preliminary activities during the Kansas City SBC in 1984, the Dallas meeting will represent the first time that the organization has held a public meeting for the purposes of discussing the future of the pro-life move-

ment within the convention, Yakym explained.

James Draper, Jr. pastor, First Church, Euless, former president of the SBC, and a member of the SBL advisory board, will deliver the keynote address. Presentations by SBL officials will also be given; and time will be set aside for those in attendance to ask questions and give suggestions. The film, *The Silent Scream*, will be shown both prior to and following the meeting.


Organized in 1984, the president of SBL is Gary Crum, an associate professor of Health Services Administration in George Washington University.

# A NEW LOOK AT AN OLD NEED



## OBSERVE ANNUITY BOARD SUNDAY

### JUNE 23, 1985



ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION  
SERVING THOSE WHO SERVE THE LORD



## Hickory Grove renovates auditorium

Hickory Grove Church, Lauderdale County, at the Naval Air Station, recently dedicated anew its renovated auditorium.

The building has new carpet, new walls with wainscoting, new tie-back drapes, and new interior finish and paint.

Leon Young, Lauderdale director of mission, preached the dedication message.

The pastor, Harold Harris, reports an upswing in interest and attendance since the renovation project began. The church bought the materials; members did the work on Tuesday and Thursday nights and on Saturdays.

On the day of dedication, the church served dinner in the fellowship hall. In the afternoon, a group from State Boulevard Church sang.

## SBC seminaries have highest enrollments

FORT WORTH, Texas (BP)—Southwestern enrolls more students than any other accredited American seminary, according to the 1984-85 American Theological Schools' Fact Book.

Three other Southern Baptist institutions are also among the five largest schools. The other seminary in the top five is Fuller Theological, Pasadena, Calif., which ranks second.

At the time statistics were compiled, the Fact Book listed Southwestern's enrollment as 4,296. Since that time, cumulative enrollments have been 5,120 in 1983-84 and 5,086 currently.

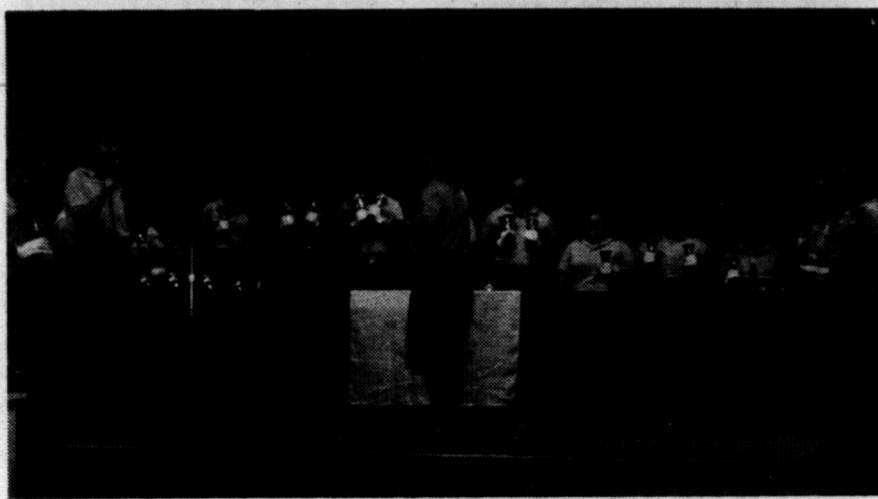
All six SBC seminaries are among the top 21 in enrollment, according to the Fact Book. Other Baptist seminaries' rankings are Southern, third (2,335); New Orleans, fourth (1,708); Southeastern, fifth (1,093); Golden Gate, eighth (865); and Midwestern, twenty-first (511).

## Judge dismisses Vatican suit

WASHINGTON (BP)—A federal judge has dismissed a lawsuit brought by the Americans United for Separation of Church and State challenging the constitutionality of President Ronald Reagan's appointment last year of an ambassador to the Vatican.

In response, Americans United immediately filed notice of appeal, and AU Executive Director Robert L. Maddox expressed confidence the Third Circuit U.S. Court of Appeals will overturn the lower court's decisions.

Americans United, joined in its lawsuit by a coalition of 20 Protestant, Catholic, and other religious organizations, contends that Reagan's exchange of diplomats with the Holy See violates the constitutional principle of the separation of church and state.



The Mustard Seed Handbell Choir of Jackson performs.

## Garaywa rings with hugs and handshakes

By Barbara Taylor

The front porch of the Camp Garaywa auditorium building was the place of hugs, handshakes, and greetings of friendship as 101 mentally retarded persons, their parents, and teachers gathered for a weekend retreat.

Each conference participant — and some parents and teachers — enjoyed having his face painted with rainbows, flowers, balloons, and other requested designs. Faces were bright with these colorful pictures throughout the afternoon and evening.

While the campers enjoyed the music and singing of a Blue Grass Band as well as a puppet presentation, parents and teachers met with Gene Nabi of the Special Ministries Division of the Sunday School Board in Nashville. Nabi is author of *Ministering to Persons with Mental Retardation* and their families to be released August, 1985, and teaches from a background of professional training as well as personal experience as the father of a retarded child.

During the weekend these adults gained information and encouragement concerning teaching and living with retarded persons. Questions such as "Why did I have a retarded child?" "How do I discipline this special child?" or "What can I realistically expect of and from this person?" were discussed. Resources for use in teaching retarded persons, prepared by the Sunday School Board, were examined.

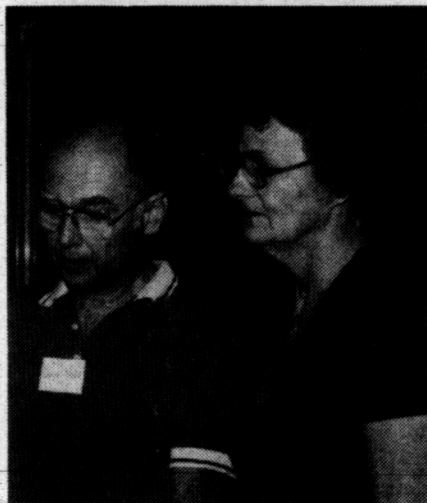
On Saturday morning, conference participants enjoyed a "Crafts Fair" during which each person was given time to make an autograph book, a sand painting, and even to fish in a goldfish pond! Each person was interested in his friends' accomplishments as well as his own.

The Mustard Seed Handbell Choir composed of mentally retarded persons from Jackson, performed during the weekend.

This annual retreat is sponsored by the Mississippi Baptist Convention Board and is scheduled for May 16-17, 1986.

For additional information or help concerning special ministries and work with mentally retarded persons contact Billy Hudgens, consultant, Sunday School Department, Box 530, Jackson, Miss. 39205.

Barbara Taylor is a member of First Church, Crystal Springs.



Gene Nabi talks with a parent about materials available to use with mentally retarded persons.



Fishing in the goldfish pond was a special attraction.

## Personal meditations prior to SBC

(Continued from page 2)  
mean that the original manuscripts (holographs) are without errors and that the biblical canon we use is without error, with some exceptions.) (Hear Dr. W. E. Bell, Jr.'s series of tapes on the subject "The Doctrine of the Scriptures," Volume 4, especially Units 2, 8 and 9.)

Even to repeat such a sweeping unauthenticated statement is a disservice to the institution, a discredit to the one making it, and a dividing influence among Southern Baptists.

My personal knowledge of several seminary professors on that campus leads me to know that the statement is not correct.

Condemning others is often easier than keeping personal commitments. Condemning others without positive evidence is so evil that God used one of the Ten Commandments to condemn it (Exodus 20:16).

**Triumph Or Disaster**  
The Dallas Convention will be a turning point for Southern Baptists. We shall either move toward unity, progress in the strength of unity, continue to carry the Gospel to a lost world at an accelerating rate, or we shall intensify our polarization, widen the divi-

## Church disfellowshipped: alien immersion

LOUISVILLE, Ky. (BP) — The Lincoln County Kentucky Association executive board has terminated fellowship with Stanford Baptist Church and First Baptist Church, Moreland.

Thirty-six percent of the association's receipts of \$19,234 in the last fiscal year was provided by the two churches now disfellowshipped by

sions, and wallow fruitlessly on the destructive shoals of mistrust, suspicion, and accusation.

"Love never faileth" (1 Cor. 13:8). "Pray without ceasing" (1 Thess. 5:17).

Owen Cooper, Yazoo City, is a former SBC president.

and reshaping as the years go on. Let's be careful, however, that we not get carried away and try to revamp the entire structure. It has been formed over 140 years, and to tear it all up and try to put it back together in a decade could prove disastrous.

So we must be dependent on three things. They are the leadership of the Holy Spirit, a trustworthiness on the part of those carrying on the work of Southern Baptists through the various agencies and institutions, and a trustfulness on the part of the people who make up Southern Baptists that the work is being carried on in a responsible and effective manner.

Then it all must be undergirded by prayer, or none of the above factors will work out.

Meanwhile, let's all back off and look at ourselves in a mirror. It's not a pretty reflection, is it? Here we are fussing about how we are going to go about doing what the Lord told us to do. That's normal, I suppose. My grandchildren do the same thing. They are ages 3 through 10.

There should be, however, some way of finding our direction without all of the folderol that we are experiencing now. There's got to be a right way to do it. Wouldn't it be better if we all searched for the right way rather than insisting that it must be done a certain way or not at all?

But that's not what it's all about, some are sure to say.

Peel away all of the rhetoric and commotion and see what you find. And the bottom line is this: we are going to continue to have an establishment. We must have it. There is no other way to accomplish our purpose. Somebody has got to do the work. The struggle is over who is going to control the establishment. So far things have seemed to go pretty well with more than 7,000 missionaries spreading the gospel in 106 countries including the United States.

We may need adjustments. No doubt we do, and they should be made. But let's be careful so as not to tear down the whole structure while we are making the adjustments.

## An awesome decision

(Continued from page 2)  
Commission and the Baptist Joint Committee that are under the umbrella of the Cooperative Program. When one examines the work of these two agencies, however, he finds that what they are doing must be done. Maybe there are some who would rather that work was not done by Cooperative Program funds, but somebody has to do it, and the funds to finance such work must come from somewhere. The only sure avenue of financing is the Cooperative Program.

So, folks, if you're going to vote, it looks as if you are going to have to make some decisions. And if you really scratch around for information, it is likely that you will find that what is being done is being done about as well as could be expected, and if the operation is changed it will not likely get any better.

So what do we do? The decision is up to the messengers.

And what an awesome decision it is!

Let this not, however, be taken as an effort to keep Charles Stanley from being re-elected as president of the Southern Baptist Convention. The point is not whether this man or that man is elected president, for he will be elected by majority vote of the convention, whoever he (or maybe she) is. The point is that he be led by the Holy Spirit in his actions and decisions and not be pulled one way or another by this group or that group.

And then there are two more factors to be remembered. One is that the establishment, wherever it is found and whatever form it is in (trustees, etc.) must be faithful to deal with problems as honestly and as openly as possible and to be responsive to the voice of the people who make up the Southern Baptist Convention. The second is really a part of the first, and that is that the people, then, will be trusting of the establishment and, while not neglecting to be watchful and aware, let the system function as it is designed to do.

We will continue to need rehonoring



# State Baptists keep ahead of promises

"Mississippi Baptists are keeping ahead of their promises," according to Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board. Kelly, whose office receives Cooperative Program gifts from Mississippi Baptist churches, noted that Cooperative Program gifts are running ahead of last year's giving and ahead of the pro rata amount for 1985.

Mississippi Baptist churches have given a total of \$7,302,887 in the first five months of 1985. This amount is \$11,220 more than the pro rata amount of \$7,291,667 for January through May. The total budget for 1985 is \$17,500,000.

"This means," said Kelly, "if giving

continues at the same rate through the year, Mississippi Baptists will reach their goal of funding Bold Mission Thrust." BMT is the Southern Baptist goal of providing a gospel witness to everyone in the world by the end of the century.

May giving totaled \$1,463,144, a 2.4 percent drop from May 1984 giving.

The MBCB's business office receives the Cooperative Program funds and channels them to Mississippi Baptist and Southern Baptist agencies and institutions. More than one-third of all monies sent through the Cooperative Program to the Mississippi offices go on to worldwide missions causes.

## Three million more Testaments ordered

NASHVILLE (BP) — Southern Baptist churches and other groups have ordered more than 1.1 million Good News America New Testaments in the three months since they were made available at cost by the Sunday School Board here through Holman Bible Publishers.

Because of the early orders, Johnnie Godwin, director of Holman, has ordered an additional three million copies to be printed by Kingsport Press of Knoxville, Tenn. This will bring the total number of New Testaments in print to eight million.

The Good News America New Testaments are published for use in preparation for the 1986 nationwide simultaneous revivals. With the new order, there will be four million King James, three million New American Standard, and one million Spanish New Testaments in print.

Godwin said the new printing order includes two million King James and one million New American Standard New Testaments. Orders placed through April 1 for King James New Testaments totaled more than 750,000



## Hospital thrives

PUSAN, Korea — More than 2,200 decisions to accept Christ were recorded by the chaplain's department in Wallace Memorial Baptist Hospital in Pusan, Korea, during 1984.

And this was just the beginning of the highlights for the year. Additionally, the hospital and its personnel:

—Helped establish one mission church in Pusan

—Helped support five mission churches by giving a monthly salary stipend to the pastor

—Held 26 mobile medical-dental evangelistic trips in and near Pusan

—Trained 15 interns and 48 resident doctors

—Treated 12,970 inpatients and 196,762 outpatients

—Gave free care to 3,814 people

—Expanded to 450 beds in May

—Was 100 percent self-supporting from patient-generated income

—Purchased \$192,000 worth of new equipment to update medical care.

The hospital is named for Bill Wallace, medical missionary to China, who died in China as a martyr in 1951, and whose remains were returned recently to the states by retired missionary Cornelia Leavell, a member of First Church, Starkville.

Thursday, June 6, 1985

BAPTIST RECORD PAGE 7

## Central Hills announces summer student staff

Dan West, manager of Central Hills Baptist Retreat at Kosciusko, has announced the summer student staff and missionary personnel for Royal Ambassador camps. RA camps take place May 31-Aug. 9.

West reports that there is a new rifle range and craft shop and that preparation is underway for construction of the new 64-bed lodge with assembly space for 75.

The summer staff includes Steve McCrimmon, operations assistant, a student at USM; Larry Bamberg, program assistant, a student at Southwestern Seminary; Operations personnel include John Price, MC; Scott West, Kosciusko high school; Shane West, Farragut high school; Richard Watson, Blue Mountain; Marcus Smith, Mississippi State; Gilly McMillan, Kosciusko high school; Richard Toomey, MSU; John Alford, Clinton high school; lifeguards: Darren Huson, Itawamba Junior College; and Jay Ingram, MC;

Counselors include Jeff Hughes, MC; Mike Goolsby, MSU; Rick Stevens, IJC; Donny Davis, Univ. of North Alabama; Wayne Downs, Holmes; Donald Balch, Pearl River; Philip Price, Carey; Jeff Vanlandingham, Wood Junior College; Robert Young, Hinds; Daniel Grantham, PRJC; Boyd Nation, MSU;

Activity instructors include Chuck Waller, Southwestern Seminary; Mitchell McGee, MSU; Jody Ray, Carey;

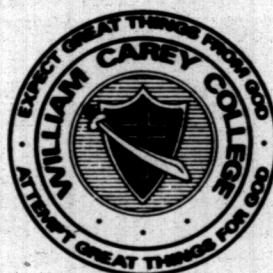
Adrian Fairchild, MSU; Jeff Whitlock, MC;

Missionaries who will be serving during various camp weeks include Tim Young, son of James Young of Bangladesh; Jerry White, general evangelist in Korea; Paul Lee, radio-TV technician in Spain; Ronny Ballard, hospital chaplain in Paraguay; Jason Carlisle, evangelist in Uruguay; Ethel McKeithen, retired Baptist Women's director, Mississippi WMU; Mr. and Mrs. Charles Gordon, formerly with the Penn.-Jersey Convention; Richard Beal, seminary extension in Venezuela; and James Foster, retired missionary to Surinam.

## Deists rejected

WASHINGTON (BP)—A Michigan "religious" group claiming to follow the teachings of colonial deist Thomas Paine lost its final legal test when the Supreme Court left standing a lower decision upholding the Internal Revenue Service's denial of its application for tax exemption.

The Ecclesiastical Order of the Ism of Am Inc. failed to convince the justices to review a ruling last July by the Sixth Circuit Court of Appeals that IRS officials were justified in refusing the request for the prized status. That panel affirmed a decision by the U.S. Tax Court that IRS was right in denying the application.



# CAREY ON THE COAST IS EXPANDING!

Beginning this fall, William Carey College on the Coast will add an undergraduate day schedule to its popular evening graduate and undergraduate program. Also, residential facilities are being constructed to house single and married students who wish to live on campus. This expansion gives Mississippi Baptists a strong Christian educational institution on the growing Gulf Coast.

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 (601) 896-4455



## Thanks to cable TV effort



# 56 strangers pack the pews

By Bonita Sparrow

MARION, Ind. (BP) — When 56 strangers pack the pews of a church that usually runs 600 in two morning worship services the pastor knows to either get out of town or look for a revival.

To Garland Morrison, pastor, and David Trimble, minister of media and youth at Sunnycrest Baptist Church in Marion, Ind., those visitors meant something was being done right.

"What we did," said Trimble, "was get ACTS (a network of the Southern Baptist Radio and Television Commission) on cable in Marion. Those people liked what they had seen so they came to our church." The 56 visitors were in church six weeks after ACTS came on line in Marion. "We used to run maybe three or four visitors a Sunday and the staff knew, generally, who they were. Now we have at least 10 or 15 extra visitors every Sunday. They say they learned about us from watching ACTS."

Since the church went on ACTS in mid-December 50 people have joined

the congregation. "On April 14 we had 21 additions in one day," said Trimble. "Not a day passes that somebody on the street doesn't mention ACTS or ask a question about ACTS and that opens a door for witnessing."

Morrison and Trimble first heard about ACTS two years ago at the National Conference on Broadcast Ministries in Atlanta. Excited about the possibilities ACTS offered for sharing the gospel, they returned to Marion and presented the concept to their church. The church caught the vision and members voted to get ACTS.

ACTS had not been launched at that time but the church bought three television cameras and developed a worship service program on time purchased on the cable local access channel.

"This helped develop a good relationship with the cable folks," said Trimble. When ACTS was launched last June the local cable company's multiple systems owner was one of the

first to sign a contract with ACTS — but the cable manager in Marion had not put ACTS on. So Morrison and Trimble and their church members conducted a survey to discover who wanted ACTS and who would agree to get cable in their homes if ACTS was offered on it.

Since Sunnycrest was the only Southern Baptist church in town, it enlisted the help of other mainline Christian denominations. "It really helped us for ACTS to be showing programs produced by the Lutherans, the Catholics, the Episcopalians, the Methodists and the Presbyterians because that opened the doors for us to talk about ACTS," said Trimble.

Morrison took care of the financial arrangements while Trimble visited more than 30 church worship services, briefing the congregations about ACTS and distributing survey forms. "We took a booth and ACTS demonstration tapes to the county fair and to a local mall and collected 4,300 signatures which we turned over to

the local cable company, along with names, addresses and telephone numbers of folks who had agreed to sign up for cable if it carried ACTS."

They also obtained letters of support from the presidents of the two local colleges in Marion, from the superintendent of schools, the mayor and the city council, state representatives, civic leaders and business people.

Then they went home to continue to pray about it. Two weeks before Christmas the cable company manager called Morrison and Trimble to his office and asked if they could have ACTS on Channel 3 in two weeks.

Morrison and Trimble left that office praising the Lord but still facing problems. The cable owner had bumped another religious channel to make room for ACTS. "To say that a controversy erupted is putting it mildly," said Trimble. "There were letters to the editor, newspaper stories, and you wouldn't believe the rumors."

The church was able to turn the

whole thing around, however, when it agreed to air the Marion High School basketball games (which won the state championship) on a delayed basis. "Those broadcasts attracted a lot of community support," Trimble said. "There were some front page stories in the newspapers, and some positive editorials."

But turning point or not, basketball is not all Sunnycrest offers the community. "We plan to tape and present some of the concerts from the two local colleges," said Trimble. "We ran a survey and discovered the community wanted more preaching so we have lined up tapes of John Bisagno, W. A. Criswell, Charles Stanley and Adrian Rogers for local insertion."

"And when we get our insertion equipment we plan to offer all churches and all non-profit organizations in the city free air time for spots. ACTS has given us an opportunity to make a difference in our community. ACTS is helping us reach people and the gospel is getting out."

Sparrow writes for Radio-TV.

## Oscar Romo: "Teamship will reach ethnics"

By Michael Tutterow

DENVER (BP) — A Southern Baptist language missions leader has challenged Southern Baptists to set a goal of reaching three percent of the American ethnic population by the year 2000.

Oscar I. Romo, director of the language missions division of the Southern Baptist Home Mission Board, told participants in an annual language missions conference Southern Baptists share the gospel with less than one-half of one percent of the language-culture people in America.

Yet Southern Baptists' commitment to share the gospel with every person in the world by the end of the century demands the denomination direct much of its energy into language missions.

The 1980 Census identified 42.2 percent of the American population as ethnic/language-culture persons, said Romo, and language missions opportunities, "which include deaf, internationals, and undocumented," exceed 117,861,108 people.

Additionally, Romo said, the Global 2000 Report to the President indicated as many as 30 percent of those born in the Third World during the next 15 years will seek to migrate to the United States.

To reach three percent of the ethnic population, Romo said, would require Southern Baptists to evangelize 2.9 million language-culture people, establish 14,400 new congregations, or 960 new congregations a year for the next 15 years, begin 7,500 new units of ministry among internationals, and establish 1,600 new units of 50 members each among deaf people.

But Southern Baptists must be will-

ing to change paternalistic attitudes toward ethnics if they are to successfully reach language-culture people with the gospel, said Romo. He noted during the first half of the 20th century, language congregations were subjugated by Anglo congregations. Ethnic churches were relegated to "mission" status in order to receive financial assistance, they could not sponsor Anglo congregations, and Anglo churches designed programs to merge ethnic congregations with the sponsoring Anglo church, Romo explained.

Southern Baptists have a witness among 84 ethnic/language-culture groups, 94 American Indian tribes, in-

ternationals and deaf, Romo noted.

But greater ethnic involvement in planning mission strategies, particularly in urban areas of the nation, is needed in Southern Baptist life, said Romo.

Romo called for "teamship" at associational levels which would involve language missions leaders "rather than telling them what they will do."

Reaching ethnics with the gospel primarily will be done through the work of ethnics, said Romo. In order to reach three percent of the ethnic population of the United States, Southern Baptists will need to locate and train 23,500 ethnic leaders.

By using Ethnic Leadership Development Centers (ELDs), Southern Baptists can provide local training opportunities, said Romo. "The availability and equipping of leaders will determine if three percent of the ethnic population will hear the gospel," he explained.

He also called for Baptist seminaries and institutions to develop curricula "in view of the nation's pluralistic society. The need for courses in American ethnic anthropology and modern languages is evident," he said. "If Southern Baptists don't train their leaders, others will."

Romo noted more than 72 percent

of the groups "among whom Baptists minister do not hear one single piece of material in their language." The Baptist Sunday School Board, Woman's Missionary Union, and the Brotherhood Commission already have made commitments to expand their language materials product line, he announced.

Romo said often ethnic groups are criticized for a lack of baptisms. But he noted ethnic churches were among the top 10 in baptisms in at least four states.

Tutterow writes for the Home Mission Board.



### Historians elect Leland man

Historical Commission, SBC, officers elected at the Commission's annual meeting, April 22-24, 1985, in Nashville, Tenn., are (l/r): Stanley B. Rushing, vice-chairman, Leland, Miss.; Marion D. Lark, chairman, Henderson, N.C.; Richard T. McCartney, recording secretary, Oklahoma City, Okla.; and Lynn E. May, Jr., treasurer, Nashville.

## Home Mission Board names "prayer line" director

ATLANTA (BP)—Conrad L. Keil of Morgan City, La., has been named national director of the Southern Baptist Home Mission Board's Intercessory Prayer Line Ministry.

Before coming to this position Keil was a volunteer pastor at Bayou L'Ourse Baptist Mission, Morgan City.

Keil will head the prayer line ministry as a Mission Service Corps volunteer. Mission Service Corps allows Southern Baptists to spend one to two years in mission efforts at their own expense or with the support of a sponsoring church or individual(s).

The "prayer line" is a national incoming WATS telephone line which enables Baptists to call the HMB toll-free to learn of home mission needs and requests for prayer, and for missionaries of the board to call to request prayer for their work and concerns.

The nation-wide telephone number for the prayer line is 1-800-554-PRAY, or 1-800-282-SEEK for calls within the state of Georgia. The line is open 9 a.m.-9 p.m. Eastern Time, Monday-Friday.



# Faces And Places

by anne washburn mcwilliams

## My best friend

You were the only dog I ever knew who liked to go frog hunting around the edge of the yard, nosing aside every clump of monkey grass. You were the only dog I ever knew to which (to whom?) I could say, "Give me a kiss," and who would stick out his tongue and kiss the tip of my nose.

And now our walking times together are gone. You and I will never greet the sunrise together again, or go exploring by light of the stars.

You were born on Thanksgiving Day, 1971, the only brown puppy, one of two males, in a litter of five. All the others were black, like your mother, Devil. I don't know if I ever told you that she was a dachshund (mostly) and that somebody left her at a Totesum store in a shoe box. W. D. brought her to me as a gift. Your father was a big brown dog whose name I never learned.

You were brown all over, except for white feet and throat and black patches on your nose and tail. And so we called you Brownie. I knew right away you were the one I wanted to keep. You were your mother's favorite, too, I think. She kept licking your ears and saying to me with her eyes, "See my pretty baby." When she was 15 and you were 10, she still treated you like her baby.

Joy to you was a saucer of chocolate milk, a bowl of sweetened cornflakes, a piece of fried fish or left-over steak, a hunk of bloody deer meat. That last you were so eager for, that if I didn't mind, you'd grab my fingers along with the meat. You liked to slide on your tummy across the living room rug, which was supposed to be forbidden territory. You longed to be outside your fenced world, chasing cats. I knew it was an unsafe world for you, but I don't think I ever made you understand that. Remember how you and your mother kept digging under until I, regretfully, had the vet to remove your front toenails?

You hated the rain, and taking baths. You hated going to the vet, and you said so, in unceasing—but never uncertain—terms. He and all his assistants knew the sound of your voice. You hated my leaving for work, and would stand on the patio, your tale

tucked under, giving me that accusing look. But Brownie, no more than I hated leaving you!

When I was reading Phillip Keller's *Lessons from a Sheep Dog*, I compared his dog with you. Though you couldn't match his dog in beauty or intelligence, you were still my best friend. You gave me your total trust, your undivided loyalty, your unquestioning love. I agree with Stacey Woods that this is the way it should be too, between a Christian servant and his master Christ.

You proved that an old dog can learn new tricks. At age 12 (that would have been 84, if you had been a human) you walked on a leash for the first time in your life. Or rather it was an old jump rope. You became accustomed to it, so I never bought another. People smiled when they saw you, an old dog with short legs. They probably laughed the days when they saw me carrying you home in my arms. Children liked to come out and pat you. None of this impressed or bothered you, for you were minding your own business, looking for cats and birds and that little white curly beauty down on the corner.

You showed me what determination means. When your heart was no longer strong enough to keep you going, your sight and hearing dimmed, you didn't want to give up our walk. Your legs would give way, and you would fall. But you would get up and go again. Over and over and over. That's why I'd go too, and sometimes would end by carrying you part of the way.

You liked to have your back scratched. When I stopped scratching it, you'd keep tapping me with your paw until I continued.

When you were hurting, you would sit beside me and lean your head on my knee. But I couldn't ease your pain and anxiety. Friday was a hot Mississippi day, too hot for you to endure. You waited until I got home, and then you died.

When I go home this afternoon, there will be no ears to prick up at my coming, no warm brown eyes to light up, no tail to thump against the dog house floor. I'll find an empty leash.

## Covington and Jefferson Davis celebrate Association Week

Covington and Jefferson Davis Association held a Pastors, Deacons, and Wives Banquet, May 24 in the association's new Family Life Center. This was the first event held in the building. Approximately 237 people attended.

Bill Mitchell, president of the Pastors' Conference was the Master of Ceremonies for the evening. Special music was provided by the Prentiss Church Ensemble, under the direction of Tom Mercier, Prentiss music director. Jack Stack, Independent Oil

Dealer, Christian layman, Gideon, from Meridian, was guest speaker.

On May 26 the director of missions, Ken Stringer, brought the morning message at Collins Church. They were celebrating their 85th anniversary. Joe Ratcliff is pastor.

On Sunday evening, May 26, Stringer brought the message at Ebenezer Church. Jimmy McFatter is pastor. Afterwards the church held a reception for the director of missions as part of its emphasis in celebrating Association Emphasis Week.

Thursday, May 16, 1985

BAPTIST RECORD PAGE 9

# Father, handicapped daughter underscore Baptist cooperation

By Art Toalston

RALEIGH, N.C. (BP) — Susan Ray's helping hand is a powerful one, even though polio at the age of four left her limbs motionless, her physical growth thwarted and her lungs dependent on mechanical breathing systems.

The 37-year-old writer has put her remote-control typewriter to use to help fellow Southern Baptists in "a time of deciding." Southern Baptists, she says, are in an era that will determine "whether we're going to continue to live and grow or begin to die."

Susan is the daughter of Cecil Ray, national director of a new Southern Baptist stewardship emphasis, *Planned Growth in Giving*. They are co-authors of a new book, "Cooperation: The Baptist Way to a Lost World."

Making Bold Mission Thrust a reality is the central aim of *Planned Growth in Giving*, which the Rays will discuss at the Southern Baptist Convention's June 12 evening session in Dallas. Unprecedented levels of financing are needed if the gospel is to be shared with all people by the year 2000.

But their book involves more than funding. And it is more than a review of the Cooperative Program, Southern Baptists' 60-year-old way of banding together to support foreign and home missions and other work agreed upon by state conventions and the denomination.

The book's focal point, Susan says, is "the spirit of cooperation" which has been integral to Southern Baptist missionary work, "that permits a system of cooperation to work."

Susan's limited mobility has, in a sense, held her captive to the stewardship emphasis of her father's career. He was the Baptist General Convention of Texas' stewardship director from 1961 through 1975 and the Baptist State Convention of North Carolina's general secretary-treasurer from 1976 until he became *Planned Growth in Giving's* leader.

But Susan voices no regret. "When you actually get the full concept of what Christian stewardship is, it affects the way you live every day. Anytime I go to the store it makes me go through a process of analyzing, 'Do I really need this thing?'"

"If I had a million dollars, I could happily give it all away," she says. "There are that many good causes to give money to."

"I like to give to everything Baptists do," she says. More than a tithe of her writer's income goes to her church, which, in turn, forwards funds to the Cooperative Program. "Beyond that, I try to carefully pick other good causes," which isn't easy because "I'm on every mailing list in the country, I think."

To her, the use of money is "one way I can advance Christ's cause and help

to make the world better."

Gratefulness to her parents is another reason she's not bitter about spending her days in a special wheelchair, lying almost prone to avoid worsening a polio-caused curvature of the spine, and passing her nights in a small iron lung.

Her parents encouraged her to take up writing. Her mother, Charlene, was her teacher, from grade school through high school.

Her father devised her typing system. When her arm is fastened into a sling in front of her, she gently pokes letters on a small keyboard, in turn activating a typewriter at her side. Her father also built her chair and many of the breathing mechanisms she has used. Prior to her polio, he knew nothing about welding, mechanical devices and electronics.

Such parental care, she says, "is why I can do any of the things I do."

In "Cooperation: The Baptist Way to a Lost World," Cecil Ray says his daughter provided the wording for his research. Susan describes her writing style as "fairly informal," explaining, for example, "I like to use 'we' and 'us' and 'our' when writing about Baptists because I consider myself a part of all of us."

The book relates information more than human interest stories, Cecil says, because people in Baptist work, without realizing it, often "have overdone the romanticizing of missions and have given very little information."

Cooperation, the Rays point out, was a dream of such early Baptist leaders as Luther Rice, who began raising support for pioneer missionary Adoniram Judson in 1813; Richard Furman, president of the first Baptist convention in America in 1814, the Triennial Convention, and W. B. Johnson, first president of the Southern Baptist Convention in 1845.

But Southern Baptists lacked a viable method of cooperation until 1919, when they embarked on a "Seventy-five Million Campaign."

Amazingly, more than \$92 million was pledged. However, with setbacks from economic woes and controversy, only \$58 million had been given when the five-year campaign ended.

Even so, \$58 million was more than 80 percent of what Southern Baptists had given to their agencies since the convention's founding 74 years before the campaign. And, utilizing their experience in cooperation, Southern Baptists inaugurated the Cooperative Program in 1925.

Today, controversy again threatens to undercut Baptist cooperation, Susan says. "Some say, 'You don't believe like I believe, so we can't cooperate,' whereas historically we have said, 'You're committed to the same cause I'm committed to, and I'll work with you.'"

"Cooperation, I believe, is the way God has given Southern Baptists to do what he's asking us to do in the world."

"History proves Baptists achieve far more than we cooperate," Cecil adds.

Toalston writes for FMB.



No. 5 in a series of 10

## The long look

The late W. W. Barnes often cited a favorite illustration in his classes at Southwestern Baptist Seminary in Ft. Worth. As a young pastor, Barnes was trying to lead a reluctant congregation to adopt a church budget. He had little luck, largely due to the opposition of one member. "Preacher," the critical member said, "the trouble with a budget is that you can't budge it!"

This play on words reveals the attitude of some folks today. They see stewardship as trying to budge folks to do what they can't or don't want to do. To them, stewardship is pushing and pulling on stubborn members. Too much razzle-dazzle and too little personal commitment. Too much talk about dollars and too little about dedication. Too many pledge cards and too little personal commitment.

This is why many churches are looking into *Planned Growth in Giving*. It starts with the individual where he is in his own giving pattern. It encourages him to take the long look and move toward his goal in bite-size-steps. It majors on the spiritual growth of the giver — not just the financial growth of the church or denomination. As James Russell Lowell wrote:

Not what we give but what we share,  
The gift without the giver is bare.

That's what *Planned Growth* is all about — helping givers to first give themselves. Frankly, many churches are strong enough, numerically to reach big budgets without appealing to big commitment. But raising dollars is one thing — raising dedicated stewards is another. Your church will benefit from this 15-year emphasis, 1985-2000 A.D. And David Michel in your state stewardship department has the details.

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# capsules

## Indianapolis: Protestant center

INDIANAPOLIS, Ind. (EP)—If Indianapolis officials have their way, six Protestant denominations will join a seventh, already resident here, in building national headquarters here in the nation's thirteenth-largest city.

The three Lutheran church bodies that will merge by 1988 have been asked to choose Indianapolis as the headquarters site for the new denomination. A vote is expected this year on the site for the New Lutheran Church headquarters.

The Episcopal Church and the United Church of Christ, headquartered in New York City, have been invited to establish national headquarters in Indianapolis.

Since a 1983 merger, the Presbyterian Church (USA) has had headquarters in two cities, Atlanta and New York. The church is planning to consolidate its offices, but no site has yet been determined.

These six denominations could join the Christian Church (Disciples of Christ) which is considering a move from its facilities on Indianapolis' east side.

## Gorbachev inspires pessimistic outlook

MOSCOW, U.S.S.R. (EP)—Mikhail Gorbachev's rise to power in the Soviet Union following the death of Konstantin Chernenko has led to speculation about the future of the church in the Soviet Union under his leadership.

Kurt Luchs of the Slavic Gospel Association predicts "conditions for Soviet religious believers are not likely to improve under the new general secretary of the communist party."

Luchs cites Gorbachev's commitment to Leninist Communism, and his warning that "resolute measures will be continued to set things in order, to remove from our life all alien phenomena." According to Luchs, Christianity is regarded as an "alien phenomena" by the atheistic Soviet leaders.

## Priestly shingles

WROCLAW, Poland (EP) — Workers repairing the roof of the Communist Party headquarters here used light colored shingles to create a silhouette of a priest kneeling in prayer. The unauthorized portrait attracted crowds daily until it was noticed by authorities and covered up.

## Charity gains

NEW YORK, N.Y. (EP) — U.S. charitable giving in 1984 jumped 11 percent over 1983 to a record \$74.2 billion, according to the American Association of Fund-Raising Council.

The Council's story shows that charitable giving has steadily increased over the last five years. Individuals contributed \$61.4 billion last year, 82 percent of total charitable giving.

## Tax credits not "signal of end"

WASHINGTON, D.C. (EP) — Tuition tax credits are not a signal "of the end of the public school system, nor are they a declaration of war on the public school system," Education Secretary William Bennett told big city school officials.

Bennett told the Council of Great City Schools that no more than 30 percent of students would choose private schools if tax credits were allowed; about one in eight students now attend private schools.

President Reagan has asked Congress to enact tax credits of up to \$300 a year for half the cost of private school tuition. Though tuition tax credits have been attacked as unconstitutional aid to religious schools, the Supreme Court has upheld a tuition tax credit program in Minnesota.

## Cult founder dies

NEW KNOXVILLE, Ohio (EP) — Victor Paul Wierwille, founder of The Way International, a worldwide religious cult, died May 20 of an undisclosed illness at his home here. He was 68.

Wierwille, raised in a strict fundamentalist atmosphere and ordained in the Evangelical and Reformed Church, began The Way in 1943, when he claimed God told him he was being called to teach the Bible as it had not been taught "since the time of St. Paul." The movement began to grow in the 1950s and today encompasses an estimated 200,000 followers in 40 nations.

The Way denies the doctrine of Hell and the Trinity. Wierwille is the author of a book titled *Jesus Christ Is Not God*.

## Scots invite youths

GLASGOW — The Council of the Baptist Union of Scotland has invited the Baptist World Alliance to hold the next Baptist World Youth Conference in Glasgow in August 1988.

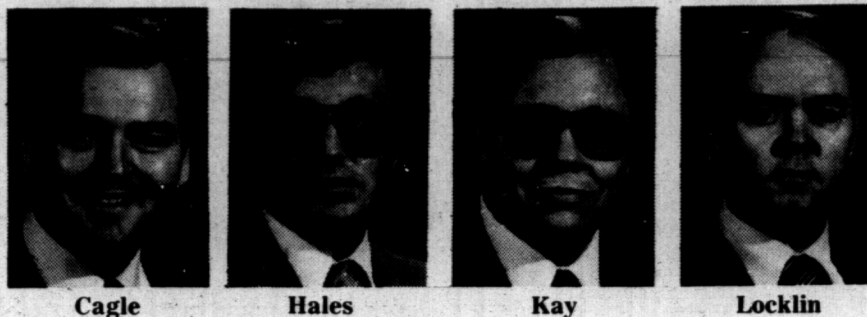
## Arundel House at Brighton to close

BRIGHTON — Arundel House, the Baptist holiday home in Brighton, is to close at the end of the 1985 season.

Assistant Secretary Douglas Sparkes of the Baptist Union of Great Britain and Ireland, which owns Arundel House, said the hotel's management committee had reached the decision "with deep regret."

Many thousands of Baptists have stayed at the hotel, located on Brighton's seafront, since it was opened at the turn of the century. The Baptist Times commented. However, a steady decline in the number of people using the home and the need for extensive renovation were cited as reasons for the closing.

European Baptists will recall visiting Arundel House during the European Baptist Federation Congress held in Brighton in 1979.



Cagle

Hales

Kay

Locklin

## 45 from Mississippi get New Orleans degrees

NEW ORLEANS — Forty-five students with ties to Mississippi were among 225 graduates receiving degrees during the 67th annual commencement exercises at New Orleans Seminary.



Listed by degrees earned, the Mississippi graduates included the following:  
**Dent** Doctor of Theology: John Earle Dent, Jr., instructor of New Testament and Greek at Clarke College.

**Doctor of ministry:** Richard Murray Cagle, Jackson; Randy R. Hales, Lambert; James A. Kay, pastor of Grace Memorial Church, Gulfport; Charles H. Locklin, Gulfport.

**Master of divinity:** Roderick J. Corner, Ocean Springs; Joe Phillip Crout, pastor of New Sardis Church, Sardis; Ralph Ford, minister of music at Central Church, McComb; Calvin Foxworth, Foxworth; James P. Gilbert Jr., Meridian; Davie Stanley Guess, Newton; George Robin Jumper, pastor of Little Bahala Church, Wesson; Wayne N. McCullough, McComb; Dwight Wendell O'Quinn, Long Beach; Rick Patterson, pastor of Emmanuel Baptist Church in Columbia; Jim Phillips, Mt. Olive Church, Meridian; Michael W. Smith, New Albany; John Leslie Stevens, Clinton; Robert C. Stevenson Jr., Corinth; James Marlin Stewart, minister of youth at First Church, Gulfport; Huey LaVerne Summerlin, pastor of New Zion Church, Morton; Dennis H. Trull, pastor of First Church, Sledge; David D. Waits Jr., Sumrall; Mark E. Wallace, Coutreville; David Miller Walley, Briarwood Church, Jackson; Charles Lloyd Wilson, pastor of Fellowship Church, Bellefontaine.

**Master of religious education:** Paul Chaney, minister of music and youth at Calvary Church, Meridian; Tom Daniel, formerly on the staff at Alta Woods Church, Jackson; Lynda Carole Fulton, Little Rock; Mark Hawkins, Columbus; Roger Philip Kimrey, husband of the former Penny Davidson of Meridian; Stephen Thomas McCombs, Grenada; Joseph L. May Jr., Charleston; Weldon B. Moak, Summit; Cynthia Denise Morris, youth director at Highland Church, Laurel; William Barry Sneed, Ecru; Lawrence Paul Strahan, Poplarville.

## Youths set World Day of Prayer

The Baptist Youth World Day of Prayer is June 9. This is a special emphasis of the Baptist World Alliance's Youth Department.

## Leader says Jews "need to reach out"

NEW YORK, N.Y. (EP)—Jews need to reach out to fundamentalist Christians, according to national Jewish leader Nathan Perlmutter, national director of the Anti-Defamation League of B'nai.

Perlmutter cited a 1984 survey of American Jews which found that American Jews perceived fundamentalist Christians as more anti-Semitic than mainstream Protestants. "What a curious result," he declared. "Was it fundamentalists who set quotas on our entry into college? Was it fundamentalists who restricted their neighborhoods and clubs? Was it fundamentalists who barred us from the executive suite?"

Perlmutter said the perception of fundamentalists as anti-Semitic was even more curious in view of the fact that the National Council of Churches, the organization of mainstream Protestants, "time and time again has taken positions critical of Israel and favorable to the P.L.O., while the fundamentalists time and again have been supportive of Israel."

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# First, Louisville will celebrate sesquicentennial during August

First Church, Louisville, will be engaged in its sesquicentennial celebration during the entire month of August, the first meeting of its organization having taken place on Aug. 3, 1835.

Jimmy D. Porter is the 26th pastor of record. (There are no records available from 1856 through 1866.) He announces the following schedule of note:

August 4 — 8:00 p.m. — Musical, "Crown Him Lord," will be presented by the Adult Choir, directed by John Burke, minister of music, and accompanied by the Jackson Symphony Orchestra.

August 11-14 Revival services with W. A. Smith, pastor of Sherwood Church, Albany, Ga., as evangelist. Smith grew up in the Louisville church and was ordained there.

August 18 — 8:00 p.m. — The Fairchilds in concert. (The three daughters of Mr. and Mrs. James H. Fairchild were born in Louisville while their father was pastor of this church, 1948-1957, and now live in Atlanta.)

August 25 — Founder's Day — Worship, drama and "Dinner-on-the-

Ground." All living former pastors have been invited to attend and participate.

"In addition to the former pastors, the church desires to extend special invitations to their descendants and all others having been employed by the church as minister of music and education, youth leaders, and secretaries," said Juanita Hight.

"Readers of the Baptist Record are asked to please immediately notify the First Baptist Church, P. O. Box 547, Louisville, MS 39339, if any of these names and addresses can be supplied."

The first pastor was Silas Dobbs, 1835-36... others as follows: John Micou, Wm H. Head, Benjamin Hodges, J. B. McLelland, T. B. Alton, J. B. Poteet, A. H. Booth, J. N. Walker, L. S. Foster, W. B. Williams, H. J. Vanlandingham, J. D. Fulton, J. R. Nutt, G. S. Jenkins, A. H. McHaffy, R. B. Gunter, J. E. Wills, L. A. Moore, S. G. Pope, J. N. McMillin, W. L. Day, James H. Fairchild, Vernon May, Robert Mounts, and Jimmy D. Porter.

Serving on the Sesquicentennial committee are Mrs. Wm H. Hight, chairman, Mrs. Pruitt Calvert, W. L. Day, Jerry Donald, Mrs. Edwin G.

Land, Jr., Harold Land, Mrs. Tom Majure, and David Stewart.

Mrs. Mantel Clay, Mrs. Ray Gerrett, and Louis Taunton are assisting Mr. and Mrs. Harold Land in compiling and writing a history of the church, to be published before August. Mrs. Majure has revised a script for the Aug. 4 musical to reflect the church's history, and is completing a historical pageant which will conclude the celebration on the afternoon of Aug. 25.

## Homecomings

County Line, Route 2, Ovett: 125th anniversary, homecoming; June 30; dinner will be served; anyone having any historical background regarding the church, please call or write Mrs. Vicki Phillips, Route 1, Box 438, Ovett, MS 39464 or phone 344-7441.

East Philadelphia, Philadelphia: homecoming; June 9; Judd Allen, guest speaker; Sue Luke, music; worship service, 11 a.m.; afternoon music program, 1:30; lunch will be served.

Plymouth Church (Lowndes): June 9; Sunday School, 9:45 a.m.; worship service, 11 a.m.; Mac Martin, pastor; lunch at noon at the church; singing and fellowship in the afternoon.

## Names in the News

E. A. Herron, retired, former manager of Glorieta Baptist Assembly, Glorieta, N.M., died May 16 of cancer. Harry Stagg, retired executive director, New Mexico Baptist Convention, officiated at the memorial service held at 6 p.m. on Thursday, May 23, at First Baptist Church, Cottonwood, Ariz. Interment was at Roswell, N.M. Herron was born Feb. 10, 1900, in Monroe, La.

John Chandler of Columbus, who plans to enter Southwestern Seminary, Fort Worth, in the fall, is available for singing and preaching in Baptist churches. He may be reached at Rt. 10, Box 549, Columbus, Miss., 39702, phone (601) 328-4365.

The Baptist Bible Institute, now the New Orleans Seminary, in 1918 opened its doors. Many Mississippians were prominent in the founding of the seminary, including P. I. Lipsey, Jr. and John T. Christian.

Mrs. Genevery D. Zachary, former Mississippian, recently received her 32-year perfect attendance pin from D. Glenn Simmons, pastor of First church, Homer, La. Mrs. Zachary has not missed any of the Sunday School, Sunday worship, Church Training, night worship, WMU or Wednesday night prayer meetings in the past 32 years. According to W. C. Fields, public relations director, SBC Executive Committee, this is the only known record of such continuous attendance in the SBC. Mrs. Zachary has attended services in 26 states and Puerto Rico. Over 16 years were in Mississippi. She lives now in Homer, La.

Euclatubba, Lee County honored Gus Garrett, former pastor, and his wife, Bertha, with a supper, May 22. They were presented a cake and other presents in appreciation for their work the past few months.

First Church, Bruce, commissioned Margie Weeks during the evening service on May 26. She will be working as a BSU summer missionary on the Gulf Coast. She is a member of First Church, Bruce.

Two from Mississippi were graduated recently from Baptist Bible Institute, Graceville, Fla. They are Edward Lynn Dixon, Senatobia, bachelor of ministry degree in biblical studies (with honors) and William Thomas Dixon, Coldwater, bachelor of ministry degree in biblical studies (with honors).

First Church, Pontotoc, on May 19 commissioned Dana Inmon, and presented to her a certificate, and staple necessities for her use as a summer missionary in Ohio. Dana has been a member at First, Pontotoc, for over a year. A student at Blue Mountain College, she worked last summer at Camp Garaywa.

## Revival Dates

Oak Grove (Noxapater): June 9-14; Sunday services 11 a.m., 7 p.m.; 7:30 each evening during week; Dan B. Wright, pastor; Macedonia, Louisville, evangelist; Ivan Reynolds, song director; W. A. McPheeters, pastor.

Bowlin, (Attala): June 23-26; services, 11 a.m. and 6:00 p.m. Sunday; 7:30 p.m. each evening, Mon.-Wed.; Danny Dodds, evangelist; Johnny Parks, pastor.

## Christian cable group organizes

EALING, England — A Baptist is heading a group of Christians who hope to "inject Christian values into local debates" through cable television programs.

Eddie Askew, a deacon in the Haven Green Baptist Church of Ealing — and international director of The Leprosy Mission, International, hopes "Ealing Christian Community Productions" will have programs being received into homes in West London by the Autumn. "The Baptist Times" reported.

## Staff Changes

Jimmy Preachers became minister



Preachers

of music and youth at Barton Church, George Association in January. He and his wife, Debbie, came from North Brewton Church, Brewton, Ala. Preachers is a senior at Mobile College in Church Music. John W. Henry is pastor.

Hillcrest Church, Lucedale, has called Charles Smith as pastor. He lives in the Barton community.

First Church, Lucedale's music director, Don Nichols, has resigned. He is going to Westwood Church, Cleveland, Tenn. Nichols was also associational music director for George-Greene Association.

Avera Church (Greene) has called Erik Barrie as pastor. He is attending New Orleans Seminary. He and his wife, Linda, have four children.

Pleasant Hill (Greene) has called Mike Yopp as pastor.

Mike Carr has accepted the pastorate of Wesson Church, Wesson. He began June 4. He goes from First Church, Boyle. Carr and his wife, Becky, have two sons, Casey and Logan.

Jan Cossitt has resigned as activities director at Morrison Heights Church, Clinton, where she has served for ten years. The church gave a reception in her honor on Sunday evening, June 2.

Cindy Blain is summer youth and activities director at West End Church, West Point. She is from Richland and is a junior at Mississippi University for Women.

Rick Brasher of Arkansas has joined the staff at First Church, West Point, as summer youth worker.

Van Winkle, Jackson has called



Guy

Donnie Guy as pastor. Guy goes to Van Winkle from Woolmarket in Biloxi. He also served Wade in Pascagoula. Guy is married to the former Ivorine Pipkin and they have three sons.

Euclatubba, Lee County, has called Tommy Miller as pastor. He is now on the church field with his wife, Molly, and their three children. Miller went to Lee County from Pontotoc.

Marvin Graham has resigned as pastor of Spring Cottage Church, Marion association, effective April 30. He has served Spring Cottage since 1980.

Joseph Haire, ordained by Havenview in Memphis, has been called as pastor to Tula Church, Lafayette Association. He is a graduate of Mid-South Bible College and Southwestern Seminary. His wife is the former Beth Hancy. Jerry Haughton, pastor of Havenview Church, delivered the ordination sermon, May 26.

Moak's Creek, Lincoln County, has called James Bickham as minister of music.

Paul Thomas Davis has joined the staff of Ingomar, New Albany, as minister of music and youth. He resigned from a similar position at Evansville, Northwest Association. Davis is enrolled as a junior voice major at Blue Mountain College.

Richard Bradley has resigned the pastorate of Temple, Lebanon, to become pastor of Heucks Retreat,



Bradley

Brookhaven. Bradley formally pastored First, Pass Christian; Shoreline Park, Bay St. Louis, and Temple, Petal. He is a graduate of the University of Central Ark., and New Orleans Seminary.

The first Baptist Student Union was organized on a campus of a State institution of higher learning — the first one being organized at Mississippi State College for Women, in 1925.

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## Devotional

# What a pastor should give his people

By James Fancher

Paul constantly set an example for his people, inviting his friends at Corinth and Philippi, "Be followers of me" (I Corinthians 4:16; 11:1, Philippians 3:17; 4:9). He urged Timothy to be an example of believers in speech, in life, in faith, in purity (I Timothy 4:12). A pastor should give his congregation an example of genuine trust in God, evidenced in a quiet calmness in time of trouble and in the belief that God will lead his church into the right decisions.



A pastor should give his church members an example of real caring, yet not be nosy or meddlesome. His people should have a keen sense that he has a deep concern about them. An older member of mine once urged me to be like Paul, who said, "I am determined not to know anything among you, save Jesus Christ and him crucified."

She was urging me to stay apart from the petty politics and unholy gossip afflicting the community and church. That was a wise word for the young preacher that I was then, but I also learned that a pastor needs to be involved enough to know his people, where they live and work and play, where they hurt and what affects their lives.

He must set an example in honesty, integrity, and dependability. He needs to be generous in the giving of himself to his church family. Many years ago I was being considered by the pulpit committee of a small church which offered fifty dollars a month to a pastor for services two Sunday mornings. This seemed small. The chairman explained to me that the salary must be set no higher if they were to get an affirmative vote when they presented me for the call. I determined I would give them more attention, love and service than they'd had in the past. My responsibility was to do my best. I could not determine what the church would do. They responded to my caring, even in a monetary way, and soon doubled my salary.

A vital place of the pastor's example must be in his relationship with his own family. He must be a good father and husband if he is to have the respect and appreciation of a congregation.

The pastor must faithfully set an example in his own prayer time and Bible study, in witnessing and in generous giving. Well-prepared messages from the word of God and from the pastor's heart are among the finest gifts which a pastor gives his people.

Fancher is pastor, First, Coffeeville.

## SCRAPBOOK

### Playground prayer

Lord, teach me to love these 34 children as if they were my very own flesh — as if their entire beings were tied up in my caring for them.

Teach me to be sensitive to their needs and hurts as if with one giant hug and kiss — or maybe by simply listening intently to a tale of theirs — They could sense how infinitely special their tiny lives are to me.

Teach me to continually support

and encourage their fresh new ideas — as if these age-old thoughts had never been conjured up before —

and so begin to build their concept of self-worth and necessity in life.

Teach me to share Your message with these precious immortal souls — as if their whole destiny depended on my witness to them as we play.

—Hope Starnes

### The tithe is God's

Everything belongs to God, Each thing that's on this earthly sod:

The cattle on a thousand hills, The mountains and the rocks and rills,

Each part of everything we own, The sparrow as it flies alone, Each tree and flower that is here, Each person that we hold so dear, The money that we earn each day Belongs to him in every way.

But he does not require it all, Only one-tenth, which seems so small

When we remember how he gave His only Son who came to save Each one of us from all our sin If we will only let him in.

Let's give our tithe as we should do.

The tithe is God's. His Word is true.

—Beth Mitchell Cooley Gulfport

## Boating and alcohol are deadly mixture

A total of 19 people were killed last year in Mississippi in alcohol-related boating accidents, according to Liz Raymond of the state Wildlife Conservation Department.

This was 44 percent of all boating fatalities which totaled 38, said the law administrator for the department whose office investigates all reported boating accidents in the state. Ms. Raymond noted that 50 percent of all boating accidents have some involvement with alcohol and that the total amount of property damage in alcohol-related accidents was \$207,773.66 for 1984 alone.

These statistics jibe with U.S. Coast Guard statistics which estimate 50 percent of all boating accidents are alcohol-related.

The National Transportation Safety Board has declared alcohol abuse by boaters on U.S. waterways to be a "major" safety issue, and a growing number of states are adopting legislation aimed at curbing the problem.

Ms. Raymond noted also that the age of those involved with alcohol-related accidents is going up. The average age of the boater in such accidents is 36, she said, and that these are experienced boaters with more than 500 hours on the water.

Said Foy Valentine, head of the Southern Baptist Christian Life Commission which deals with issues related to abuse of alcohol and other drugs, "The drunk driver, whether at the wheel of an automobile or a boat, threatens innocent lives."

## High court to deal with abortion, pornography

By Stan Hastey

WASHINGTON (BP) — The U.S. Supreme Court has announced it will consider again next term limits that states may place on abortion and under what conditions local governments may regulate adult theaters through zoning laws.

Both cases — to be decided during the high court term beginning next October — present the justices with legal and constitutional questions already considered in previous disputes. In keeping with its practice the court did not announce reasons for reconsidering.

The abortion dispute, appealed to the court by Pennsylvania, involves a 1982 state law restricting abortion in part by requiring minors to obtain parental consent or a court order before having an abortion; requiring physicians to use abortion procedures designed to preserve the life of a viable fetus; and insuring that patients are advised of abortion alternatives, including adoption.

According to an earlier ruling by the Third Circuit Court of Appeals, those legal restrictions impermissibly inhibit a woman's right to an abortion. The suit challenging the law had been filed in a federal district court by the American College of Obstetricians and Gynecologists.

Since the Supreme Court's landmark 1973 decision in Roe v. Wade that women have a right to privacy

which includes whether to have an abortion, numerous states have sought legal means of restricting the procedure. Such efforts have been based in part on the high court's own 1973 breakdown of the pregnancy cycle into three trimesters, during each of which the state's interest in the survival of the fetus increases.

The court held in Roe v. Wade that during the first trimester a woman has a virtually unrestricted right to an abortion in consultation with her physician. During the middle trimester, the court ruled, the state's interest in the fetus grows and the state may impose some restrictions. In the final trimester states may choose to outlaw abortion altogether.

Two years ago the high court struck down an Akron, Ohio, ordinance containing some of the same restrictions present in the Pennsylvania law and reaffirmed its 1973 decision. (84-495, Thornburgh v. American College of Obstetricians and Gynecologists).

In another action the court announced it will review a decision of another appeals panel throwing out a Renton, Wash., zoning ordinance forbidding adult movie theaters within 1,000 feet of residences, churches, parks or schools. (84-1360, City of Renton v. Playtime Theatres Inc.)

Stan Hastey writes for the Washington Bureau of Baptist Press.

## City of Newton commends Clarke

Leaders of the City of Newton adopted a resolution May 7 to express appreciation for the faculty and administration of Clarke College.

In part, the document stated: "Clarke, originally a Mississippi Baptist junior college, was formed in 1908," and has trained thousands of students within the various disciplines within the field of the liberal arts.

"Clarke College was merged into Mississippi College in 1981 and since that date has offered senior college courses.

"The mayor and Board of Aldermen of the City of Newton do hereby express their sincere appreciation and gratitude to the faculty and staff of Clarke College, as well as the administration of Mississippi College, for the manner in which they have improved the standards of academic excellence with emphasis on religious training at Clarke College, as well as the improvement of the physical facilities. We commend the faculty and staff in the performance of their duties."

## Memphis rehab center receives accreditation

MEMPHIS — Baptist Memorial Hospital's Regional Rehabilitation Center has been awarded a three-year accreditation by the Commission on Accreditation of Rehabilitation Facilities (CARF).

The 151-bed facility at 1025 E. H. Crump Blvd., one of the largest rehabilitation centers in the country, has received the accreditation distinction as a comprehensive inpatient rehabilitation facility. In addition, two units were singled out for special accreditation: the Pain Center and the Spinal Cord Unit.

## Med Center needs volunteers for emergency room

Mississippi Baptist Medical Center needs volunteers to serve as a liaison between emergency room patients' families and the emergency room staff from 10 a.m. until 10 p.m. Monday through Friday. This can be a special ministry to families during anxious moments in the E.R. waiting room.

Anyone who is interested in volunteering to work in Mississippi Baptist Medical Center's Emergency Room or in any other area of the hospital should call 968-1210.

The first Vacation Bible School in Mississippi was conducted in the First Baptist Church of Corinth during the summer of 1921. Mrs. L. F. Garrett was principal, and C. W. Knight, pastor.

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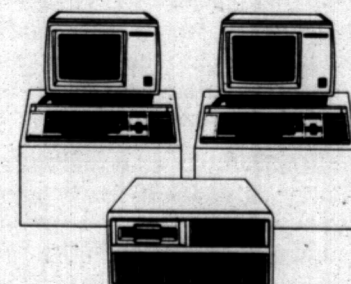


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# Experts say churches face threats to tax exemption

By Stan Hastey

NASHVILLE, Tenn. (BP) — A trio of tax experts dissected the increasingly complicated area of tax exemption and churches during a Nashville meeting on Baptists and the history of church-state relations and warned that religious institutions face hard times ahead.

All three — Nashville attorney James P. Guenther, National Council of Churches official Dean M. Kelley, and South Carolina state official Flynn T. Harrell — found common ground by agreeing the American tradition of exempting churches from taxes is constitutional and makes good public policy sense. But in tone and approach, each presented a distinct viewpoint.

*"There is a growing willingness on the part of government to rethink all tax exemptions, including religious exemptions."*

Guenther, among whose clients is the Executive Committee of the Southern Baptist Convention, warned participants at the conference that local, state, and federal governments "are frantic in their search for new revenues" due mainly to soaring federal deficits. "There is a growing willingness on the part of government to rethink all tax exemptions, including religious exemptions," he declared.

He further warned that just as the courts and the public now accept that churches may be sued for damage along with corporations, churches should prepare for the prospect of a thoroughgoing reexamination of the philosophy of tax exemption for religious institutions.

One limitation already codified by Supreme Court decision, Guenther noted, rests on the principle that an "over-riding governmental interest" — such as the eradication of race discrimination — may cost religious schools their tax exemptions. That was the issue in the 1983 decision in *Bob Jones University v. U.S.*, he said.

"Now the churches, their institutions, and all the other charities of this country have been conscripted to achieve the public purpose," Guenther declared. "If they don't gee-haw with public policy, they lose their exemption."

He declared further: "Our Baptist institutions exist not to parrot public policy but to proclaim and witness and minister to a world of people with needs and hurts. Our institutions do not exist to serve the shifting ideas of what has been called 'piety along the Potomac,' but to serve the eternal truths of a higher kingdom."

At the same time, Guenther urged Baptist institutions to claim tax privileges carefully, saying "Southern Baptists are in need of an apology for tax exemption" that is "theologically sound." Such rationale is needed "right now as we try to address Congress in the midst of the current tax debate," he said. But, he added, "If we are not careful, we'll come off as simply another special interest group fighting to protect its selfish purposes."

Arguing "Southern Baptists have in their church-state philosophy a tradition steeped in integrity," Guenther said further: "We have said we will not trade free exercise of our religion for the beads and baubles of the great white father in Washington," and while, "the bottom line dollar argument may be an acceptable standard to the world," he concluded, "I am not sure that it is to Christ's church."

Kelley, director of religious and civil liberty for the New York-based National Council of Churches of Christ,

*Our institutions do not exist to serve the shifting ideas of what has been called 'piety along the Potomac,' but to serve the eternal truths of a higher kingdom."*

decried the Supreme Court reasoning in *Bob Jones* and another decision announced one day before the justices upheld revocation of the South Carolina school's tax exemption two years ago. That reasoning was based on the novel legal idea that tax exemp-

tion amounts to a government subsidy.

While some may believe the court's shift is "technical and of little practical importance," Kelley warned, "they should contemplate a few of the long-term implications." First among them, he said, is the principle that "if tax exemption can be denied or revoked for 'violation of public policy,' then that becomes a sword of Damocles hanging over every voluntary non-profit citizen organization which might find itself in disagreement with the policies of an incumbent administration."

Kelley, author of a 1977 book, *Why Churches Should Not Pay Taxes*, also asked "If tax exemption is a 'subsidy,' then may the courts not eventually conclude that churches are not entitled to it at all?"

He argued further if the "subsidy" logic is followed, the legislature is entitled to tax everything and "can discern how best to dispense such largesse." The view also assumes tax exemption is "a favor granted to a private organization for performing public services the state would otherwise have to perform," he charged, although it "is clearly inapplicable to churches, since they do not render a service which government (under the First Amendment) could supply if they did not."

Kelley contrasted the "subsidy" (or tax-expenditure) theory with the "tax-base" rationale, the view non-profit organizations are not taxed "because they do not produce wealth."

Harrell, executive assistant for special projects to the attorney general of South Carolina, told of his conclusion "that the time is propitious for . . . churches who can afford to do so to consider making some voluntary contribution, in lieu of taxes, for certain services received," including water and sewage disposal, sanitation and trash pick-up, street maintenance, and fire and police protection.

While agreeing with another landmark Supreme Court decision, the 1970 decision in *Walz v. Tax Commission* upholding the constitutionality of local tax exemption for church property, Harrell underscored Guenther's warning that in the immediate future, "Pressures will continue for a reexamination of the favored status of tax exempt property."

Hastey writes for BP.

Thursday, June 6, 1985

BAPTIST RECORD PAGE 13



Bethlehem, Pinola, held ground breaking for its new fellowship hall on May 12. Pictured (l to r) are Mr. and Mrs. Sells Walker, Jr., Building Committee members; Jerome McLendon, pastor; Burnice Taylor, chairman of the Building Committee; Ruth Gillis, Joyce Keen and Paul Way, Building Committee members. In the background are some of the members present for the occasion.

## Imperials to sing

The Imperials, a contemporary Christian recording group, will be performing Monday, June 10, at 8 p.m., at Thomas Hall Auditorium on the William Carey College campus, Hattiesburg. Tickets are \$7 in advance, \$8 at the door. Tickets are available at Christian bookstores in Picayune, Hattiesburg, Columbia, Laurel, and Meridian.

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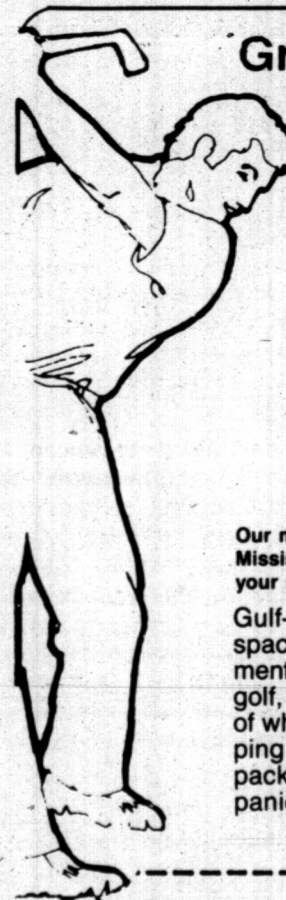
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## Training School and Carver plan reunion

LOUISVILLE, KY. — Alumnae of the Woman's Missionary Union (W.M.U.) Training School and Carver School of Missions and Social Work will reminisce about the old days of their alma mater and celebrate the rebirth of its heritage, August 1-2.

The reunion of Training School and Carver School alumnae, to be held on the campus of Southern Seminary, coincides with the establishment of the Carver School of Church Social Work by seminary trustees last fall. The W.M.U. relinquished control of

the School in 1957, and it was recognized as an institution of the SBC. In 1962, the Carver School merged with the seminary.

The reunion will include tours, films, fellowship and a telephone hookup with the Training School's oldest living alumnae. Seminary president Roy L. Honeycutt and Catherine Allen, associate executive director of the national WMU, will deliver messages.

Registration is \$15 (\$10 for class of 1935 and before). For registration or

more information write: W.M.U. Training School/Carver School Reunion, Box 1763, Southern Seminary, 2825 Lexington Road, Louisville, KY 40280. Deadline for registration is June 20.

Blue Mountain College was given in 1920 to the Baptist State Convention by the Lowery and Berry families. It had been founded in 1873 and is the oldest college for women in the state.



# Professor tapes conversation with concealed microphone

By Louis Moore

HOUSTON (BP) — A Texas Southern Baptist seminary professor secretly taped a conversation in which Russell H. Dilday Jr., president of Southwestern Seminary in Fort Worth, told the professor he was going to oust him from the faculty for talking privately with a leader in the fundamentalist wing.

The secret tape, made with a microphone concealed on the professor, was released to the *Houston Chronicle* May 9 by the professor's attorney, Walt Carpenter of Houston. Carpenter said he released the tape to counter comments Dilday has made about why he is trying to fire the professor, Farrar Patterson.

Dilday has emerged as a key leader in the moderate wing of the convention, which is trying to turn back the convention's fundamentalists, who in 1979 launched a 10-year plan to control the Southern Baptist Convention. Dilday said he did not know Patterson had taped the meeting. He added, "I have no problem with the conversation being known, but it was a very confidential meeting."

The attempted firing of the professor, which failed when Dilday did not receive two-thirds support from his board of trustees, has become an issue in the battle for control of the Southern Baptist Convention.

Dilday has charged Patterson gave inaccurate information to W. O.

Vaught, an Arkansas Baptist pastor and fundamentalist, about the seminary faculty's support for Dilday's stand in the convention fight. The disagreement revolves around a vote of faculty members in support of Dilday's stand. Dilday said Patterson told Vaught the vote was not unanimous. Patterson told Dilday he told Vaught the seminary's faculty does not support him 100 percent. He told Dilday the faculty vote did not involve faculty and some faculty members abstained.

In his efforts to try to fire Patterson, Dilday also charged Patterson has used profanity and has not been the kind of professor he wants on his faculty. Those charges are discussed on the tape, but in a much less amount of time than discussion about Patterson's talk with Vaught.

Carpenter said Patterson secretly taped the conversation because he suspected Dilday was after him.

Patterson admits on the tape to using "hell and damn" a few times but said he has repented and does not use those words regularly and hopes to never use them again. Patterson denies on the tape Dilday's accusations that he and Dilday had an earlier confrontation in 1978 in which Patterson used profanity in front of him.

Carpenter said he is trying to use "biblical ways" to force Dilday to

apologize to Patterson for "ruining his reputation." He said he has asked the Christian Reconciliation Service of Dallas-Fort Worth to try to arbitrate the situation. That service arbitrates disputes between Christians who do not want to go to civil court.

Because of all the strife in the Southern Baptist Convention today, Carpenter said he is proposing the arbitrators come from Presbyterian, Lutheran, Methodist and other non-Baptist churches. Dilday said he sees no reason for such arbitration.

"This matter is not personal, but an academic and institutional concern. Therefore, it is not a matter of personal arbitration," Dilday said. "It is a clear process by which the institution has dealt with a faculty member whose behavior and performance has led to a recommendation of dismissal."

Carpenter said if all else fails and there is no satisfactory arbitration, he may turn to the civil courts. However, he added, "No decision has been made" to sue Dilday.

Carpenter said he hopes by making the tape public and by going public with his defense of Patterson that Dilday will cease attacking Patterson in speeches across the country. He declined to let Patterson be interviewed, saying he is waiting for a more opportune moment.

Louis Moore is religion editor of the *Houston Chronicle*.

## 'I am not a profane man,' Patterson says

FORT WORTH, Texas (BP) — "I am not a profane man," Farrar Patterson said in a statement released to the *Baptist Standard*, newsjournal of the Baptist General Convention of Texas.

Patterson, professor of communications and preaching at Southwestern Baptist Theological Seminary, retained his post March 20 when trustees voted 19-12 to dismiss him, falling two votes short of the required two-thirds majority.

The recommendation Patterson be fired was brought by Southwestern President Russell H. Dilday Jr., and the academic affairs committee. The recommendation included six "very serious charges" against Patterson, according to Dilday.

The charges questioned Patterson's "lifestyle and behavior including profanity and vulgar language," and said his work was of poor quality.

Concerning the charges of profanity, Patterson said: "The statements and words which... Dilday and William H. Tolar, dean of the school of theology, allege I said, which have been interpreted as being profane and vulgar have been grossly exaggerated. Their charges of my using profanity and vulgarity have created in some a false impression, leaving the actual words to the hearers' imaginations — imaginations fired by deliberate and gross overstatement."

He added: "I am not a 'profane man' and do not use vulgar and abusive language. Yes, I have made the mistake of expressing strong feelings with some strong words that are too much used in today's world. I regret it and do not intend using these words. I ask forgiveness to any offended."

He commented on allegations he was "overheard cursing former dean of the school of theology Huber Drumwright, who died in 1981. 'Huber Drumwright was my dear friend, teacher and one of my spiritual heroes. Although I have no memory of the event, I might have used some strong words to express my feelings, but I did not curse him. I have never cursed anyone.'"

In regard to charges of incompetence in the classroom, Patterson said he has "received numerous letters from students who have been blessed by my teaching. Fifty of these were presented to the academic affairs committee (during a four-hour hearing prior to the committee adopting the recommendation to fire Patterson)."

Patterson also quoted extensively from a letter written by his secretary, Vivian Taylor, which says Patterson "never used any profanity in my presence, nor has he been verbally abusive in any way."

## Five from state are graduated from Southern

LOUISVILLE, Ky. — Five students from Mississippi were among 300 awarded degrees from Southern Seminary during the school's 155th Commencement May 24 in Louisville, Ky.

Master of Arts in Christian Education — Glynda Louise Hall, Shannon; Judy Mayhall, Corinth. Master of divinity in Christian education — Joe Marion Metts, Jr., Clinton. Master of divinity — John Grady Hughes, Columbus. Doctor of Philosophy — Stephen Allan Odom, Pascagoula.



Odom

## U.S. teens lead in abortion rate

NEW YORK, N.Y. (EP) — American teenagers become pregnant, give birth, and have abortions at significantly higher rates than teens in other industrialized nations, according to a study by the Alan Guttmacher Institute. The study also shows that the U.S. is the only developed country where teenage pregnancy has increased in recent years.

The pregnancy rate for Americans ages 15 to 19 is 96 per thousand, com-

pared with 45 in England and Wales, 44 in Canada, 43 in France, 35 in Sweden, and 14 per thousand in the Netherlands. The teenage abortion rate for the U.S. is as high as the combined rates for abortion and births in other countries studied.

Pregnancy rates among black teens in the U.S. are still higher than the rates for white teens: 163 pregnancies per 1,000 compared to 83 per 1,000. Younger teens have even higher birth rates in the U.S. as compared with

teens in other countries. With more than five births per 1,000 girls aged 14, the U.S. rate is around four times that of Canada, the only other country with as much as one birth per 1,000 girls of comparable age.

According to the study, 60 out of every 1,000 women in the U.S. have had an abortion by the time they are 18 years old, twice the rate of Sweden, and three times the rate of England and Wales.

## Religious significance lives in the language

SAN DIEGO, Calif. (EP) — Religious significance is alive and well, and living in the English language. Etymologists like Dale S. Bringman, pastor of St. Peter's by the Sea Lutheran Church here, can cite many examples of words and phrases whose religious origins have been forgotten.

"Holiday," a word used to denote a special celebration, has its etymological roots in the phrase "holy day." Likewise, the phrase "red-letter day," meaning a day of unusual importance, came from the practice of marking religious feasts days on the calendar in red.

"Enthusiastic" and "giddy" both originally carried the meaning "filled with God."

Many words originally were related to practices of the ancient church. The word "beads" came from an Anglo-Saxon word meaning "to ask" and referred to early rosaries. "Journals," now meaning a daily record, began as devotional aids, named for the French word for "day."

"Bonfire" is a word with roots in the English reformation, when the bodies of saints were burned in "bone fires." And "clerks" is derived from the word "clergy," and stems from a period in time when those with religious training were used as bookkeepers and secretaries because they possessed a then unusual trait — literacy.

Monasteries have left their mark on the language. "Parlor," the main room of the house, is derived from a French word meaning "to speak," and was originally a reference to a room in monasteries where monks vowed to silence were allowed to speak with visitors. "Lobby" stems from the German word for leaf, and was once a reference to the tree-covered walk where visitors waited before being admitted to a monastery.

Some words have lost the dignity with which they were once imbued. The pure white Byzantine cloth, "disaspros," used for religious garments, has since lent its name to a less imposing article of clothing, the diaper.

## New Sunday School goal focuses on unsaved person

ATLANTA (BP) — A new five-year Sunday School enrollment goal is being planned for Southern Baptists even as a final push for the current goal is under way.

Challenge 10/90, with a goal of reaching a Sunday School enrollment of 10 million by 1990, was a major topic for state Sunday School directors and personnel from the Sunday School department of the Baptist Sunday School Board meeting for strategy planning in Atlanta.

Before Challenge 10/90 begins Oct. 1, "From Here to Victory," a three-month emphasis for July, August, and September, will focus on completing the goal of reaching a Sunday School enrollment of 8.5 million by Sept. 29, 1985.

One of the five focal points of the Challenge 10/90 plan is a goal of training one million Sunday School workers in evangelism. That goal represents a new spirit of cooperation between the Evangelism section of the Home Mission Board and the Church Training and Sunday School departments of the Sunday School Board.

Other focal points of Challenge 10/90 involve training workers and reaching out to unchurched individuals.

A goal of conducting 10,000 outreach Bible studies is designed to locate and enlist persons in Bible study who are not involved in any church activities.

The eight-session outreach Bible study program developed by the Sunday School department can be conducted in homes, businesses, parks, or other locations. The eight sessions encourage a personal decision for Christ and involvement in a local church.

A goal of starting 8,000 Sunday Schools also supports the Bold Mission Thrust goal of having 50,000 Southern Baptist churches by A.D. 2000. Southern Baptists have started more than 5,000 new Sunday Schools in the last five years.

## Heart disease still tops list

DALLAS — For the fifth consecutive year, heart disease and cancer have been the leading causes of death among Southern Baptist ministers and denominational personnel.

According to statistics of the Southern Baptist Annuity Board, 221 of 330 persons who died in 1984 were victims of heart problems or cancer.



# THE VILLAGE VIEW



FROM  
**Baptist Children's Village**

P. O. Box 11308

Jackson, MS 39213

Copies of our  
new video documentary  
about  
**The Baptist Children's Village**  
available now  
for your church or group

A few weeks ago a VIDEO DOCUMENTARY was prepared sharing the ministries of The Baptist Children's Village. Immediate results included six broadcasts on the ACTS (American Christian Television System) network. Eleven copies were made of this VIDEO DOCUMENTARY for churches and groups. Those who have already viewed the documentary say that it would be useful for "an evening worship service, Church Training, Prayer Meeting, Mission Groups, Deacons' meetings, conference meetings, etc."

The VIDEO DOCUMENTARY is twenty-six minutes, twenty-five seconds long and includes approximately two minutes of introductory statements by Kermit D. McGregor, Director of Public Relations at The Village; three musical numbers by Jan Nix; brief statements from Paul N. Nunnery, Executive Director; Henry Glaze, Director of Programs; Claire Nowlin, Director of Social Services; and Darwin Styles of the Mississippi Baptist Medical Center Staff but primarily is an informational program with multiple scenes of children on all six campuses.

The documentary is a Videocassette T-120 to be used with one-half inch VHS equipment.

If you wish to have this tape shown in your church or to your group please call Dr. Kermit D. McGregor, Director of Public Relations at (601) 922-2242 or write him at The Baptist Children's Village, P. O. Box 11308, Jackson, Mississippi, 39213.

## Gifts of Honor and Memory March 26 — April 25

A portion of The Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

(Continued)

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Betty & Bill Davis  
Mr. Willie Shaw  
Mr. & Mrs. D. K. Eckroade  
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Mr. & Mrs. J. L. Knight  
James Smith  
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James T. Smith  
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Miss Lucille Smith  
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Miss Lucille Smith  
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Mr. & Mrs. Gurlie S. Malone  
Mrs. Mae Stafford  
Mr. & Mrs. Frank S. Hamilton  
Mr. G. P. Stapp  
Mr. & Mrs. Johnny Gibson  
Mr. Gay Stapp  
Mr. & Mrs. Floyd Griffin  
Gay Stapp  
Mr. & Mrs. Floyd Malone  
Mr. Tom Stevens  
Bob & June Stephenson  
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Mrs. Brock A. Craft  
Mrs. Eula Stewart  
Mr. & Mrs. J. O. Hardy  
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Joe Bunch Family  
Robert Strait  
Mr. & Mrs. William P. Strait  
Robert Strait  
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Mr. & Mrs. Walter H. Kendall  
Charles Taylor  
Frances L. McKee  
Lottie Taylor  
Seekers Sunday School, Aberdeen  
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Mrs. Tom S. Glenn  
Mrs. Robert Taylor  
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## Gifts of Honor and Memory April 26 - May 25

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Mr. & Mrs. Mathis Holt  
Mr. James R. Black  
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# Baptist Record

- Bible Book: *Jesus' final preparation for the cross*
- Life and Work: *Experts at doing evil*
- Uniform: *What God desires*

## Jesus' final preparation for the cross

By Bill R. Baker  
Luke 22:1-53

The rapid succession of events immediately preceding the crucifixion signals Jesus' final preparation for the conquest on Golgotha. Five of these events are cited in today's lesson — the betrayal, the supper, the lecture, the prophecy, and the prayer.

**The betrayal (vs. 1-6).** When one considers the wounds of Jesus, he usually thinks of the nails in his hands and feet plus the spear in his side. However, the wound of Judas must have been a sword plunged into his soul. Judas, who had claimed to be his friend, inflicted Jesus with a wound that has to be considered alongside the wounds of the cross. Also the deed is even more tragic when considered in light of the fact that money determined the decision. He who taught that man could not live by bread alone is now the victim of one who heard him but refused to receive the truth.

**The supper (vs. 7-23).** The background for the institution of the Lord's Supper may be found in Exodus 12:3-8. On that Passover night the lamb was killed and the blood applied to the door of each home, thus assuring safety or salvation. The Israelites

were also to feed on the lamb (Ex. 12:8) signifying the source of strength.

Jesus Christ is the Christian's Passover (1 Cor. 5:7) and fulfills all the Passover lamb typifies. Therefore, when the Christian observes the Lord's Supper, he remembers the blood of Christ given for the remission of sins and the person of Christ who is his strength.

**The lecture (vs. 24-30).** Jesus always sought the opportunity to teach and here the subject is greatness. An erroneous concept of greatness will invariably issue in strife (v. 24). The greatest is usually thought to be the one most considered; however, in the kingdom of God this concept will no longer be acceptable. The disciples now have something to learn and something to unlearn. The greatest is the one who serves. Therefore, greatness is within reach of every person if he doesn't reach too high.

**The prophecy (vs. 31-38).** Jesus speaks prophetically when he reveals Peter's approaching denial. The Christian who desires to be used of

God may need to be reminded that Satan also desires to have people serve him (v. 31). The story of Peter's denial is not the whole story; it is only one-half the story. The other half of the story is his restoration. The experience of Peter should serve as a warning to all who walk in self-confidence rather than in God-confidence.

**The prayer (vs. 39-53).** The cup represented all that Christ would suffer on the cross by being made sin (v. 42). The holy nature of Jesus struggled with the prospect of being made sin; however, his will, being one with the Father, consented to the divine plan. Every Christian needs his own personal Gethsemane where he is brought to complete surrender and can say in the words of his Lord, "not my will, but thine." Prayer is more than asking and receiving; it is also surrendering.

Having completed the final preparation for the cross, Jesus will now face the trial and condemnation.

Baker is pastor, First, Clinton.

## What God desires

By W. Levon Moore  
Amos 5:4-7, 14-15, 21-24

Most Christians agree that our primary responsibility in life is to worship God and please him in the way we live. There is great disagreement, however, over what it takes to please God. This disagreement is evidenced by the varying degrees of commitment seen in the lives of Christians.

Some people have a very limited concept concerning God's expectation of his people. They see their obligations lying in what they call inward rather than outward devotions. They feel that their responsibility is in the realm of the sacred and not in the realm of the secular. They feel comfortable being Christians in the sanctuary, but are ill at ease in seeking to live the Christian life in society. They forget that to be a follower of Christ one must do something as well as be something.

It is vitally important that Christians determine how much God expects of them and what he desires them to be in their daily living. The Prophet Amos deals with the concern in our scripture passage today. Against the background of his prophetic message, let us reflect upon what God desires.

### I. God desires that his people seek the Lord (5:4-7)

In verse 4, God says to the house of Israel, "Seek ye me." In verse 6, he repeats the same truth in the words, "seek the Lord." The result of seeking the Lord is given in the words, "and ye shall live."

God reminded his people not to seek Bethel, Gilgal, or Beersheba. These cities were, at that time, centers for the worship of strange gods. Through Amos, God is saying to his people that only in the Almighty One, the true God, would the people find their source of life. This is a timely word for the people of today who are tempted to find spiritual meaning in a great variety of cults, gods, and religious experiences available in every nation.

### II. God desires that his people seek good (5:14-15)

The choice between good and evil has always been available for God's people. Adam and Eve made that choice. Cain made the choice. The people of Noah's day, as well as the people of Israel in Egypt, made their choice.

The people of Israel were admonished to hate the evil as well as to love the good. In doing so, it was promised that the Lord would be with them and would be gracious to them.

In our day of serious moral decay and depravity, this admonition has even more challenge. There is no greater need in our time than for God's people to hate the evil and to seek the good.

the book of Micah comes to a conclusion by stressing the faithfulness and goodness of God.

Yates is pastor, First, Yazoo City.

### III. God desires that his people seek true worship (5:21-23)

In this passage, the Lord registers his complaints against the corruption of their worship practices. The strong word "hate" is used to describe God's feelings about their observances at feast days and solemn assemblies. He indicated his rejection of their burnt offerings, meat offerings, and peace offerings. He asked them to take away the noise of their songs and the melody of their viols. This strong language indicates that the people were going through rituals, forms, and ceremonies which had become empty of meaning. God deplored this corruption of their worship experience.

Christians today need to constantly evaluate their worship procedures to make sure that the real meaning of the worship experience is not lost in the outward observance of forms and ceremonies.

### IV. God desires that his people seek justice and righteousness (5:24)

In verse 24, the word "judgment" in the KJV has the meaning of "justice" and is so rendered in some translations. God sees man's inhumanity to man and the denial of justice in many areas of society. He makes a strong appeal for the return of these two elements to their society. Like a flooded stream, the qualities of justice and righteousness should flood the land to correct many of the inequities of society.

It is important not only to know what God desires of us, but his knowledge should lead to a willingness to do that which pleases him. May God help us to be doers of the word and not hearers only (James 1:22).

Moore is director of missions, Atlanta Association.

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## Experts at doing evil

By James F. Yates  
Micah 7:1-7; 18-20

### I. A note of despair (vv. 1-6)

In verses 1 through 4 the prophet Micah casts a final survey over the society of his day, looking for an upright person, but he was disappointed. His example was to be followed later by Jeremiah, hunting through the streets and squares of Jerusalem in search of a righteous man (Jer. 5:1), and by Diogenes, who went about Athens with a lantern, trying to find an honest man.

Here is the picture of a land without law and order, a land completely lacking in great leaders in whose word it has confidence. The prophet compares himself to a man wandering the fields in search of something to eat. There is nothing left on the vines anywhere. Just as the vines are bare of even one cluster after the gleaners have finished the final picking, so the godly man has perished from the earth. There is none to be found anywhere.

"Every man for himself, and the devil take the hindmost" seemed the motto of this ruthless society in which murder was blinked at when it served selfish ends, and the exploitation of one's fellows seemed the rule of the day. Politicians, judges, and prominent leaders were in collusion. The receiving of a bribe and graft seemed the chief concern. No crime was too heinous if the price was right. This was true of everybody. All levels of society are classed together in these verses.

"The wages of sin is death" is as true for nations as for individuals. In the last half of verse 4 Micah describes the judgment that is com-

ing. It is foreign to our way of life, but the prophet's hearers understood it well. There are three phases to the action: (a) The watchmen on the walls of Jerusalem would announce the enemy's approach. (b) The visitation (their punishment) would take place. (c) Finally there would be the perplexity (confusion) of the defeated people. Such would be the end of the nation which had forsaken its spiritual heritage.

In verses 5 and 6 we see the picture of a society at its very worst. This is complete disintegration; it is defeat in the spiritual as well as in the military and material realm. Obviously this is the condition that developed in the midst of the punishment and confusion. The people who are remaining momentarily in the city immediately after the carnage, and possibly before the exile march begins, are like animals. Friends, guides, wife, children, other relatives — none can be trusted. In fact, a man's enemies are the men of his own house. Truly it is every man for himself.

### II. A note of hope (vv. 7, 18-20)

Only one avenue of hope remained, and that was in the Lord (v. 7). In a ringing affirmation of his faith, the speaker cried out, "But as for me, I will look to the Lord." Three verbs in this verse tell the story of hope regained. "I will look to the Lord." This is the word which means to eagerly search to see if there was any indication that the Lord was coming to his rescue. "I will wait for the God of my salvation." The word here means to wait in full

confidence that one's needs will be met. Waiting in hope. "My God will hear me." Princes and judges might not defend him, but he was sure the Lord was still on his side. This reminds us of Job who, when all earthly hope had vanished, kept his faith in God.

The last three verses of the book are in praise of Yahweh as God like unto whom there is no other. It is a moving confession of faith in the forgiving God. If one searched the Scriptures from beginning to end, it would be difficult to find another passage dealing with forgiveness that measures up to this one. These people, on the brink of return from exile, believed the attitude of their God was about to change from one of anger and punishment to a mood of pardoning iniquity, passing over transgression, and not retaining his anger, but becoming a God who delighteth in mercy. This would be manifested to the remnant of his inheritance; that is, to what was left of his chosen people (v. 18). This would renew their confidence that they were his favorites among the nations. Those things that have deformed and twisted Israel's character, God will tread under foot; her failure record will be cast into the depth of the sea (v. 19, RSV).

This psalm of hope for the return from exile closes with a reminder that by rescuing his much-punished people from exile, and providing them a glorious future, God would be respecting his oath and fulfilling his promises made centuries before to Abraham and Jacob. With this psalm

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